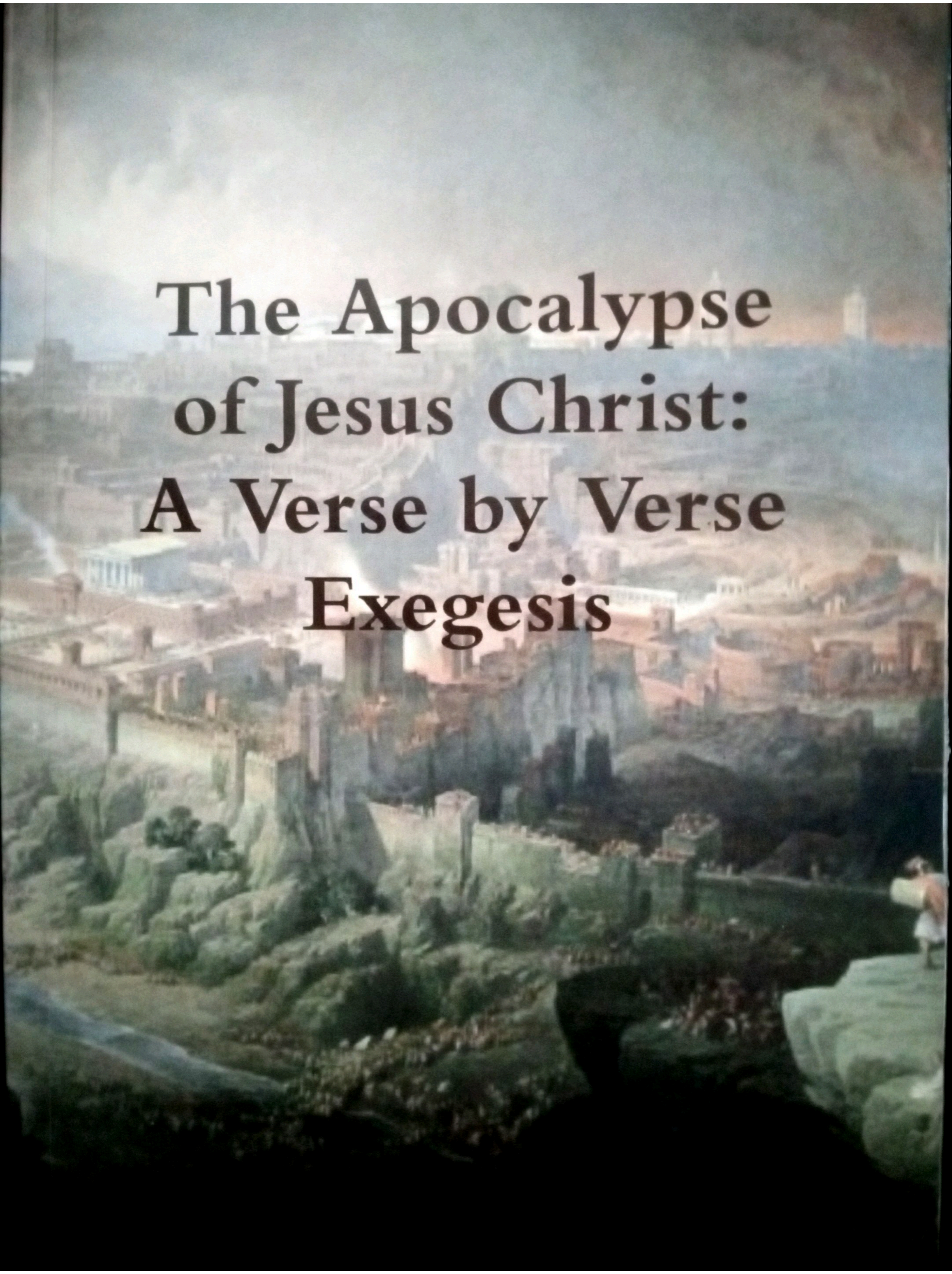
The Apocalypse of Jesus Christ: A Verse by Verse Exegesis



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A Verse by Verse Exegesis

Preface

The interpretation of the Book of Revelation is heavily dependent upon one's eschatological viewpoint. Simply put, there are three main points of view from which it is usually interpreted: *Futurism*, *Presentism*, and *Preterism*.

Futurists believe that all the prophecies of the book have yet to occur and will occur sometime in the future. Presentists believe that some parts have been fulfilled and some parts remain to be fulfilled. With this viewpoint comes a great deal of variety, because it is entirely up to the interpreter to decide which parts have been fulfilled and which parts have not. The third point of view is the Theistic Preterist point of view, which holds that all prophecy in the Book of Revelation, and all prophecies in general, have been fulfilled and are now historical events. It is this last point of view which accepts the New Testament as being divinely inspired, for this is the only point of view which does not in some way call the Bible and its Author, Jesus Christ, a liar. This is the only point of view which holds an early dating to the writing of the Book of Revelation.

Adherents of *Futurism* and *Presentism* believe that many of the books of the Bible were written very late in the first century and even into the second century, and they believe that they were not written by the men claimed to have written them. For example, they do not believe that Peter wrote I and II Peter. This means that they believe that whoever did write those books lied when they claimed that Peter wrote them. This is also said of many of Paul's writings, and most contend that the Book of Revelation was written either by someone other than John or by a senile, delusional, ninety-five year old John who merely had fits of fantasia and was in truth no seer of the future, no true prophet.

Futurists and *Presentists* do not believe the literal declarations that the occurrences in the Book of Revelation were to happen within the lifetime of the reader. They do not believe the clear and explicit declarations of the urgency expressed time and time again of the events described in the Book of the Revelation. Most do not believe that Jesus was telling the truth when He said that those who pierced Him would see the events, that they would happen within the generation of the Mount Olivet prophecy, and that some of those who heard Him speak would still be alive to witness the fulfillment of all prophecy, including the Book of Revelation and the prophecies of Matthew 24.

They therefore deny the divine inspiration of the Christian Scriptures, in that they deny the finished work of Jesus Christ in the person of the Mentality of Separation and the fulfillment of all prophecy in that generation. The reader may wonder why these men deny such explicit declarations in the Christian Scriptures, and why they question the infallibility and divine inspiration of those same Scriptures. The reader may wonder why the Mormons, for example, claim absurdities, such as that the Apostle John is still living today in the Himalayan Mountains, as a means to rationalize the explicit declarations of the Scripture that some of those in the time of Jesus would not taste of death until the fulfillment of Matthew 24. The reason for the insane contentions of *futurists* and *presentists* lies in their positions regarding what they call the 'Second Coming of Christ.'

We will briefly explain some modern eschatological positions, for many who will read the following exegesis of the book of the Revelation do not fully understand the various positions regarding what is called the 'Second Coming' and end time events, the study of which is called *eschatology*, which means *doctrine of the last things*.

PREMILLENNIALISM. Like all eschatological positions, there is a great deal of variety among the individuals who fall under the label *premillennialist*, but the basic position is this: the second coming of Christ has not yet occurred; shortly before it does occur the entire world will suffer a great tribulation and a singular antichrist will appear; then Christ will return, destroy the antichrist, bind the Devil, raise the believers from the dead, and then rule with them in Jerusalem for 1000 years; at the end of the 1000 years Satan will be released along with all wicked persons, and then a final judgment and eternal punishment will occur.

POSTMILLENNIALISM. The *postmillennialist* basically believes that since the time of the writing of the New Testament, the world has been getting progressively better. Eventually, the world will reach a point where it is totally Christianized; then will come the 1000 year period of time designated the millennium. At the end of this 1000 year period, Jesus will return and the resurrection and the final judgment will occur.

AMILLENNIALISM. The amillennialist does not believe in a future or past millennium of any sort, but rather believes that the 1000 year period described in the Book of the Revelation is metaphorical and/or symbolic. However, among amillennialists, there are still those who believe that the second coming of Christ will occur sometime in the future, as well as a literal resurrection of dead bodies and a final judgment. There are also those who assign one or more of these events as having already occurred. Thus, like post- and premillennialism, there are a great number of differing positions regarding amillennialism.

Proper eschatology is essential to understanding both salvation and the authority of Jesus Christ and His Church. Each of these viewpoints are sometimes the result and other times the cause of various other theological positions that directly impact the worldview and scriptural interpretation of nominal or potential Christians. Fundamental to understanding the Scripture is to understand the time and context in which it was written. First, we have the time. The dating of the New Testament is a most important issue for understanding how and why the Apocalypse of John was truly a prophecy, in that it foretold events that would happen after the date of its original authorship. There is a multi-pronged attacked against the Book of the Apocalypse. One, is in the lies told about the date of its original authorship. Another is in the lies told about what the symbolism it contains represents. This book is necessary to dispel these lies so that the Adamic Christian may be well equipped with the truth of the Scripture, and an unwavering certainty that Jesus Christ did indeed correctly prophecy and foretell the destruction of The Temple in Jerusalem and the judaized Mosaic Economy in 70 AD.

The Jews, since the coming of Christ and especially since the destruction of Jerusalem and the Temple in 70 AD, have spared no effort in propagandizing both ends. On the one hand, they have tried to erase from the knowledge of Adamic Christians that the destruction of the Temple actually happened or has any relationship to John's vision in the Apocalypse. Their false Messianism and Jewish Zionism is a tool by which many are led astray, convincing judaized Christians to look for a different Messiah and a different Kingdom than Jesus Christ and His Church. We have suffered endless propagandizing by the Jews since the first century regarding the symbolism and meaning of the Apocalypse, along with attacks regarding the dating of the authorship of the New Testament as well as events foretold by Jesus Christ.

To counter those who may come to the truth of the destruction of the Temple in 70 AD, and the utter destruction of the Jewish economy along with it, the dating of the New Testament has been directly assaulted, pushing the writing of the Apocalypse ever further from its original date. This is also part of an ongoing slur campaign against the veracity of the New Testament writers in general, to support false claims that the witnesses to Jesus Christ's words and deeds were not in fact witnesses, but were instead liars who fabricated mythical tales about a mythical man or created a mythology around a regular guy. Thus, we see dates for original authorship of books of the New Testament past the time of the destruction of the Temple and well into the second century, especially the Apocalypse or the Revelation of John, promulgated among most Judeo churches, especially those sects and denominations thoroughly judaized and deceived into accepting the "authority" of the Jews over all things relating to sacred texts and Biblical languages.

Before we can properly exegete the Apocalypse or Revelation of John, we must date the writing of the Apocalypse. Once we have established an accurate and correct dating of the life of John and date of authorship of the Apocalypse, we will be on much firmer ground and more clearly exegete the book, with the benefit of hindsight that we are afforded. While the first century Christians accepted the Word by persuasion (or faith), having confidence on yet unseen events, we are blessed to be able to look back and have even greater confidence in our persuasion in Jesus Christ as the true Messiah and King of kings, who did indeed keep His Word and fulfill the prophecies of the Old Testament and the New Testament, by finally bringing to an end that system which divided Adamic man and those who claimed false religious authority over God's people.

This book is arranged first to discuss some general eschatological topics, such as Dating the New Testament and the Apocalypse of John and the Greek meaning of *parousia*. These topics will help elucidate the authority of Jesus as the Son of God and Savior Messiah, and how we, as God's Church (Body Politic), corporately share in the authority and salvation of Jesus Christ. After that, a verse by verse exegesis of the Apocalypse, with historical references and contemporaneous histories is provided.

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The Dating of the Apocalypse

Jesus claimed that he was the Son of God, and the Apostles recognized His authority, even though they had not yet seen the completion of His Work. We Christians today have the benefit of hindsight, being able to thoroughly examine the Scripture and history for proofs of Jesus's Finished Work. While the Apostles lived, they witnessed many proofs of His divinity. While alive, He astounded many with His teachings and miracles of healing, including raising Lazarus from the dead. By the witness and blessing of John the Baptist, He received authority from on High as the everlasting High Priest of God's people. We read in Acts chapter one:

> Indeed, O Theophilus, I made the first account concerning all things which Jesus began to both do and teach, until which day, having given directions to the Ambassadors whom He chose through the Mentality of Separation, He was taken up; to whom also He showed Himself living after many infallible proofs, being seen by them through forty days, and saying the things concerning the Government of God. And meeting with them, He charged them not to depart to Jerusalem, but to await the promise of the Father, **'which you heard of Me; for John indeed baptized with water, but you will be baptized in the Mentality of Separation not many days after.'**

This miracle of the second coming of Jesus Christ as the Mentality of Separation or Holy Spirit to the Christians in the upper room 10 days after His ascension was yet another infallible proof given to the Christians.

By the time of the writing of the Apocalypse, which we will demonstrate to have been written in late 68 AD, Jesus had already done countless works and displayed many infallible proofs that He was the Son of God, the Messiah, the King of kings. And yet, His work was not yet finished. The final divine act and infallible proof was yet to happen for those first century Christians, and this was the shaking of heaven and earth, the removal of the old administration of Moses and the establishment of the incorruptible and eternal administration of Christ in His Body Politic. By this act, the Word of God and Work of Jesus Christ would be completely fulfilled.

The First Century Christians, including John, were still awaiting the Day of the Lord, the destruction of the Temple and the city of Jerusalem, the act which would vindicate the Christians as being the true Israel of God on earth. The destruction of the Temple as foretold by Jesus Christ in Matthew 24 would be the Vindication of God's people, the Christians, and the exposure of the judaizers and false prophets, false teachers, and phony religious authorities. The infallible proofs of Jesus's life, death, resurrection, ascension, and return as the Mentality of Separation, were first given to the Christians; the next infallible proof of the destruction of the Temple and Jerusalem in 70 AD was given as undeniable proof to the rest of the world for all time.

The books of the New Testament were written between the period when Jesus Christ returned as the Mentality of Separation to His Church, and the Destruction of the Temple in 70 AD. This was the period of time where the Church or Government of Christ had work to do. This period of time can be understood as a period of time for the Last Will and Testament of Jesus Christ to be probated. The inheritance has been thoroughly spelled out by the Owner, but the wishes must be carried out to a conclusion. Thus, the Owner granted a period of time for the executors of the estate to do the necessary work during this probationary period. The execution of this work, taking the Good Message to the nations, was hard and dangerous work, and it would have been of little comfort of the first century Church to have been told that there would never be an end, that they would not be delivered from their present distress or rewarded for their faithfulness.

The timeline of the New Testament authorship begins with the book of Jacob (commonly known as James) in approximately 47-48 AD and ending with the Apocalypse of John no later than 68 AD and probably earlier. These dates are derived from the best scholarship on the subject and an abundance of archaeological evidence in papyri. The Anointed Standard Translation of the New Testament is published in chronological order, and based largely off the work of AT Robinson, *Redating the New Testament*, though many others since have produced a large body of scholarship that reinforces the earlier dating of the books of the New Testament than had been previously given in judaized commentaries and translations, and we continue to uncover textual evidence supporting earlier dating for many New Testament books. Appendix 2 of the Anointed Standard Translation explains the process of dating the New Testament books.

Dating the Apocalypse of John is typically given as 95-97 AD by those who promote a futurist eschatology. This late date denies the internal evidence of the Apocalypse, which speaks as if the Temple is still standing and the City of Jerusalem still exists. The internal evidence that the Apocalypse is written foretelling the destruction of the Temple is strong. Additionally, it is written specifically addressed to seven churches. The early 60 AD's were the small window of time when these seven churches all existed at the same time. On these two facts alone, the book had to written somewhere between 61 AD and 70 AD, a time when the seven churches and Temple all existed simultaneously. Revelation 1:7 states that "behold, He comes with the clouds, and every eye will see Him, and the ones who pierced Him, and all the tribes of the earth will wail on account of Him." The internal evidence of the Apocalypse then puts its writing and its fulfillment within the lifetime of those who pierced Him. Also in the first chapter, the writer John explains that he came to be on the island of Patmos because of the Word of God and the witness of Jesus. John describes himself as a "co-sharer in the affliction and in the Government and patience of Jesus," thus indicating that he was one of the first fruits Christians patiently awaiting the promised vindication, banished under Nero to the island. Thus, we have very strong internal markers for an earlier dating of the Apocalypse in the very first chapter.

People who attempt to date the book in the 90's generally do so by discrediting John as not being John the Apostle; as being either a different John or an extremely elderly John banished under the reign of the later emperor Domitian. The differences between the reigns of Nero and Domitian are further addressed in the verse by verse exegesis. However, those who speculate that this is a John other than John the Beloved have zero evidence for their contentions. More than this, it is typically just a distraction from the other significant internal evidences of the simultaneous existence of the specified seven churches and the Temple. These are facts of history that are not in dispute. It is much easier to distract people into arguing over who John was than when these churches and the Temple existed.

The latest date now given for the writing of the Apocalypse is now 80 AD by scholars, with the likely date sometime in the 60's AD. Some momentous historical occasions are not mentioned in the New Testament canon, such as the fire of Rome in 64 AD, the deaths of Jacob or James in 62 AD, the death of Paul in 64 AD and the death of Peter in 65 AD. In fact, much of the New Testament is written as if they were all still alive, including the Revelation or Apocalypse. By all internal evidences, the entire New Testament canon, including the Apocalypse has a very early first century, pre-70 AD writing. The date given in the Anointed Standard Translation of the New Testament at late 68 AD is actually generously late in the decade.

What is *Parousia*?

The word *parousia* most literally means 'being beside.' At the time of Christ, the word *parousia* was used to describe an occasion of the personal appearance or royal appearance of a king or emperor. Liddell and Scott define the word *parousia* as 'a being present, presence, arrival.' It is from the verb παϱειμι (pareimi) which is defined as 'to be by or present, to be by or near, to be present to help, come to aid, stand by, to be by, ready or at hand.'

In the first century AD, a common expression was the word *parousia*. This word was used in the East to mean a royal visit of an emperor or king. The literal English translation of the word is *being beside*, which can also be called the personal presence of the king or emperor. The *parousia* of the king, or his personal presence, was an event well known to the people of the East because they had to pay special payments and taxes to help pay for the celebrations that took place on the occasion of a *parousia*. According to a papyrus manuscript found in the wrappings of a sacred mummified crocodile, the village headmen and the elders took corn from the peasants to help pay for the king's *parousia*. In addition to celebrations, advent or *parousia* coins were struck to mark the occasion, with the Latin word advent carrying the same meaning as the Greek *parousia*. It is also interesting to note that sacrifices took place on the day of the *parousia*. According to a manuscript from that time, donations were taken up in order to pay for a golden crown to be given to the king on the day of his personal presence. In addition to this, the word *parousia* was used in connection with the advent of the king's presence to denote a new epoch or governmental policy or ruling sovereign. Such an advent was understood to constitute a new age, or era, and was celebrated as such.

This *parousia* was celebrated as a historical event, and was considered by most of those participating the greatest historical event of their lives. As we said before, the word *parousia* was associated with the idea of giving a golden crown to the king or emperor. The giving of this crown was most often associated with a new governing policy, indicative of some new decree or favor given by the king or emperor to the people. Thus, the *parousia* was a profound historical event marking a new policy or historical change, and was an advent predicated upon the presence and authority of the emperor or king himself. It is important for the Bible student to understand that the Biblical word *parousia* carries far more meaning than is expressed in most translations of the Greek New Testament. It is also important to understand that according to the first century usage of the word, the king or emperor may well have preceded in arrival to the day of his crowning, yet the word *parousia* denoted all of the events connected with the advent. In other words, the king may well have arrived a week or so before several of the scheduled events took place. But the *parousia* was not said to have culminated until the king was crowned in the final phase of the *parousia*. To translate the word simply as "coming" is in truth misleading when we understand the etymology and first century usage of the word.

When the disciples speak of Christ being crowned with all authority in connection with the word *parousia,* they are speaking of an impending historical change of the world order. As demonstrated by historical authorities, this golden crown associated with the king's *parousia* was quite literal, thus it is most reasonable for the Apostle Peter to associate Christ's *parousia* or presence with a metaphorical, incorruptible crown that would denote a profound historical change that was destined to vindicate the persuasion of the saints. In other words, for the Christians, that is to say, those who were looking for Him to appear the second time, Christ had already appeared the second time on the day of Pentecost in the power and authority of the Paraclete. The Christians were confident that they had believed in the true Redeemer of the Israel of God. They had obeyed Him and awaited His mighty presence as He came in the power of the Spirit of Separation, who would never again leave or forsake them as the Body of Christ. Thus, the *parousia* begins with the epiphany of Christ at Pentecost, which is Christ coming for the believers, and culminates with the Day of Vindication for the saints of God and Christ Himself, as the prophet of God, in 70 AD with the destruction of the Mosaic economy and Jewish temple. These historical events and now facts took place just as Christ had predicted they would, and they were therefore in truth the crowning events of His Mount Olivet prophecies, for their historical occurrence vindicated Christ forever as the Anointed One of the Living God, and indelibly marked and burned upon man's history as indisputable, historical evidence of the deity of Christ, not only for believers but for non-believers as well. For the Scripture shows that He made a show of His enemies openly and manifested them naked for all to see. The Jewish contentions of pre-millennialism will not stand in light of the straight-forward and clear statements of Christian Scripture. The language of the Scriptures, that is to say of the Greek, strictly forbids any and all postponement theories relating to the presence and *parousia* of the Lord Jesus Christ.

The judaizers have over the centuries promoted the false doctrine of a "second coming" or re-appearing of Jesus Christ, while Jesus Christ proclaimed that He would never leave or forsake us, and that His presence in His Body Politic would be continuing, and His reign as King of kings and Lord of lords would be uninterrupted and eternal. A proper understanding of Christ's presence or *parousia* exposes the futurist second coming doctrine as antichrist and a lie, which is perpetuated as a denial of Jesus Christ's perpetual, eternal, and continuous presence and authority, and therefore is a denial of the Scriptural truth of the authority of His Church or Body Politic.

The Seventy "Sevens" of Daniel

In Daniel 9:23-27, we find the prophecy of Daniel, told to him by Gabriel, regarding the destruction of Jerusalem and the coming of the Anointed One and the Anointing. Many have misinterpreted this passage because the King James Version and other translations, including Brenton's translation of the Septuagint, read weeks instead of sevens, and therefore the prophecy is supposed to cover a seventy week period of time. To accommodate this seventy weeks, many intricate and fanciful explanations have been derived to try to explain how each week is equal to some period of time. These types of explanations can be made to say anything, for the assumptions are all extra-Biblical, so that people can make the weeks any amount of time to suit their agenda, not the truth.

The truth is for both Hebrew and Greek, the word usually translated *weeks* does not in fact indicate *a week*, but *seven of something*. The Hebrew *shabuha* merely indicates *seven* (and is sometimes translated this way in the KJV). The Greek word ἑβδομάς (ebdomas) means *a number of seven* or *seven of something*. Now when the subject is days, then translators will often use the word *week* because the subject is seven days. However, here in Daniel, the last interval of time that Daniel mentioned was *years* in verse 2 of this same chapter. So the subject cannot be assumed to be *days*, rather the subject is *years*. When we understand this, then we see that speculative nonsense and imaginative explanations regarding the period of time and the duration of each week is unnecessary, because Daniel's prophecy is clearly spread over a period of years numbered 70 times 7, or 490 years.

With this in mind, let us look at an accurate translation of this prophecy (Gabriel is the speaker, addressing Daniel):

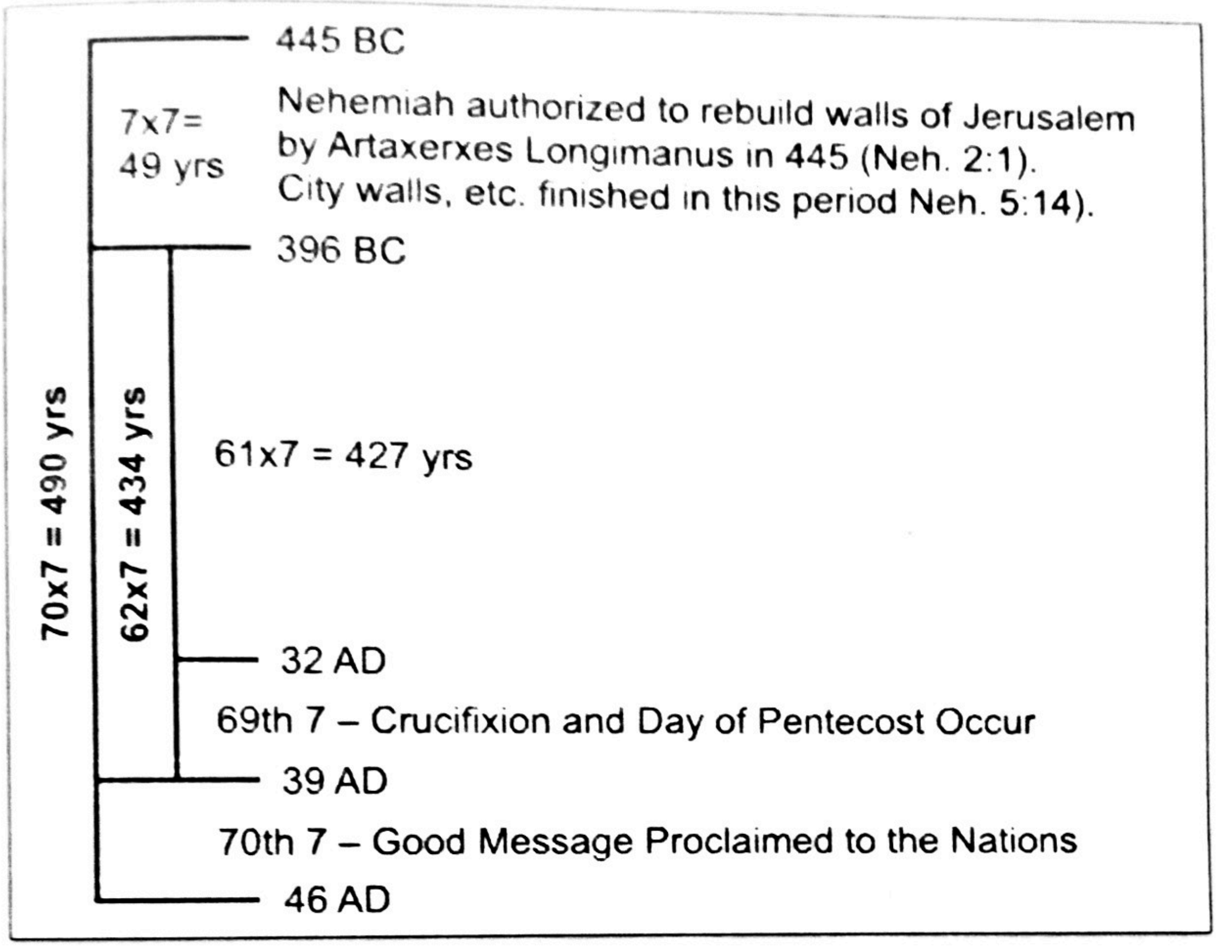
follows

Verse 23
Greek

> At the beginning of your entreaty the word came forth, and I have come to proclaim it to you, for you are an eagerly desired man; therefore think on the matter and understand the vision.
>
> 24 Seventy sevens have been determined upon your people, and upon the separated city, for failure to be ended, and to seal up transgressions, and to blot out injustice, and to make propitiation for injustice, and to bring in everlasting justice, and to seal the vision and the prophet, and to anoint the Separated of the Separated.
>
> 25 And you will know and understand; from the going forth of the command for the answer and for the building of Jerusalem until the anointing of the Leader: seven sevens and sixty-two sevens. And He will return, and the street will be built, and the wall, and the times will be exhausted.
>
> 26 And during the sixty-two sevens, the Anointed One will perish, and there is no crime in Him; and He will destroy the city and the separated place with the leader that is coming. They shall be cut off with a flood, and to the end of the war which is quickly completed He will appoint them to destruction.
>
> 27 And one seven will establish the covenant with many, and in the half of the seven, my sacrifice and drink-offering will be taken away, and on the temple will be the abomination of desolations; and at the end of the time an end will be put to the desolation.

With the word ἑβδομάς (ebdomas) correctly translated as *sevens* or *seven*, and knowing that this number is being applied to years, we can construct the divisions of the 490-year time period in which these things are to happen. Let us examine each verse in more detail:

> Seventy sevens have been determined upon your people, and upon the separated city, for failure to be ended, and to seal up transgressions, and to blot out injustice, and to make propitiation for injustice, and to bring in everlasting justice, and to seal the vision and the prophet, and to anoint the Separated of the Separated.


445 BC
7x7= 49 yrs
Nehemiah authorized to rebuild walls of Jerusalem by Artaxerxes Longimanus in 445 (Neh. 2:1). City walls, etc. finished in this period Neh. 5:14).
396 BC
70x7 = 490 yrs
62x7 = 434 yrs
61x7 = 427 yrs
32 AD
69th 7 – Crucifixion and Day of Pentecost Occur
39 AD
70th 7 – Good Message Proclaimed to the Nations
46 AD

Outline of the Seventy Sevens of Daniel

Here Gabriel tells Daniel that within a period of 490 years, everlasting justice would be brought in and failure (sin and injustice) would be ended. This means that the Judean economy, with its Temple system and sacrificial propitiation for failures, would come to an end. While the 490 years does not encompass 70 AD, it must be understood that the Judean economy truly came to an end both when Christ proclaimed its destruction in Matthew 24 and on the Day of Pentecost when Christ returned in the person of the Mentality of Separation to indwell His believers.

> And you will know and understand; from the going forth of the word for the answer and for the building of Jerusalem until the anointing of the Leader: seven sevens and sixty-two sevens. And He will return, and the street will be built, and the wall, and the times will be exhausted.

Now Gabriel will explain to him the time periods, and he tells Daniel that he will understand. From the time the word was given for Jerusalem to be rebuilt until this was done would be seven sevens, or 49 years. Nehemiah 2:1-5 (LXX) records this word or allowance made by Artaxerxes (Arthasastha):

> And it came to pass in the month Nisan of the twentieth year of king Arthasastha, that the wine was before me: and I took the wine and gave it to the king: and there was not another before me. ... And the king said to me, For what dost thou ask thus? ... I ask that thou wouldest send him into Juda, to the city of the sepulchers of my fathers; then will I rebuild it.

King Artaxerxes allowed Nehemiah to go to rebuild Jerusalem in 445 BC, and the Book of Nehemiah records that the walls, etc. were rebuilt within Nehemiah's lifetime, i.e. within the 49 appointed years.

After this, Gabriel told Daniel that from then, another sixty-two sevens would pass until the anointing of the Leader, which is the Day of Pentecost, when the anointing of Christ came down upon those there assembled and the Mentality of Separation entered them bodily. This was also the true restoration of Israel as Acts 1 clearly shows. This is a major fallacy with those preterists who do not believe that the second coming was at the Day of Pentecost, because they say that the restoration of Israel was in 70 AD, but Christ clearly told His disciples in Acts 1 that the restoration of Israel was to occur on the Day of Pentecost.

Then Gabriel concludes what was to happen in these first 69 sevens, or the first 483 years. He says, *And He will return,* in reference to Christ returning on the Day of Pentecost as the gift of the Mentality of Separation, literally indwelling His Body, which is the Body Politic of His believers, and finally he says the streets and walls of Jerusalem will be built.

Looking again at Daniel, we notice the phrase *until the anointing of the Leader*. In English, the phrase could be taken two different ways. By way of example, if we said, *the surgery of the doctor was good,* does this mean that *the surgery performed on the doctor was good* or that *the surgery performed by the doctor was good*? From context, most would assume that it is in reference to the surgery by the doctor, but in English, this could be debated. However, in the Greek under consideration, this confusion does not exist. The words *until the anointing of the Leader* are translated for ἕως Χριστοῦ ἡγουμένου (eos christou egoumenou) (Daniel 9:25).

Now Χριστοῦ (Christou) or *anointing* is an adjective, not a participle or a verb. This means that there is no actual action being implied; in other words, it is not being said that the Leader is being anointed, but the genitive case simply implies that the anointing is possessed by the Leader, and of course this means that He is the owner of the Anointing and the Anointed. So the phrase is not saying until the Leader is anointed; to translate this phrase in this way is to force an unfounded sense in the Greek, for if the author had intended that to be the meaning, then a participial or verbal form of the Greek verb χρίω (chrio) would have been used.

To better understand what is implied by the Greek, the reader should again think of the phrase *the surgery of the doctor was good*, and then understand the phrase to be in reference to the *surgery performed by the doctor*, not *on the doctor*. So too, the Leader, Christ, is by definition the Anointed One, and He possesses an anointing that He bestows on others through the Baptism of Fire. The passage in Daniel can be understood better by the rendering, *until we receive the anointing of the Leader*. It is true that the verb *we receive* is not present in the Greek, but since there is no verb at all in the Greek, then one must be supplied in English translation to understand the meaning.

Gabriel goes into more detail about the 69th seven (remembering that seven sevens plus sixty-two sevens have transpired):

> And during the sixty-two sevens, the Anointed One will perish, and there is no crime in Him.

The New Testament of course records that Christ was murdered by the Edomite Jews and that no crime or fault was found in Him.

> ...and He will destroy the city and the separated place with the leader that is coming. They shall be cut off with a flood, and to the end of the war which is quickly completed He will appoint them to destruction.

Now Gabriel says that Jesus would destroy the city and the temple with the leader that is coming, possibly in reference to Titus, the Roman General. In the next sentence we learn that this is to happen after the seventy sevens because it says that the destruction which would be quickly completed was only being appointed by Jesus in this time period. This appointment occurred in the Olivet Prophecy.

> And one seven will establish the covenant with many, and in the half of the seven, my sacrifice and drink-offering will be taken away, and on the temple will be the abomination of desolations; and at the end of the time an end will be put to the desolation.

Here Gabriel describes the last and final seven years, the seventieth seven year time period and what is to happen after its completion. During the seventh seven, the covenant would be established with many. This is certainly in reference to the proclaiming of the good message to the nations which Christ instructed His students to carry out. We read in Matthew 24:14 (AST):

> And this good message of the Government will be proclaimed in all the inhabited earth for a testimony to all the nations, and then will the end come.

So, the good message had to be proclaimed to all the nations, or ἔθνος (ethnos), which were the Adamic civilized nations. Then Daniel says that in the half of the seven years, or approximately 42-43 AD, the sacrifice and drink-offering would be taken away, meaning that the Mosaic system and the Judean economy would cease from that day forward to have any validity. After the Day of Pentecost there was sufficient time (about ten years) for the good message to have been proclaimed first to the Judeans in the Temple system and then throughout the known world to the Adamic nations, and with the gift of the Mentality of Separation, there would be no excuse of ignorance for men not to believe in Jesus. The Book of Hebrews, written in 67 AD, makes this very clear:

> Therefore, brothers, having free speech upon the entering of the Separated Place by the blood of Jesus, which He consecrated for us, a new and living way through the curtain; that is, His flesh; and having a Great Priest over the house of God, let us draw near with a true heart in full assurance of persuasion, our hearts having been sprinkled from an evil conscience... (Hebrews 10:19-22 AST).

Then we see that Gabriel tells Daniel that on the Temple would be the abomination of desolations, and we learn from Josephus that Herod had erected a golden eagle as tribute to the Romans many years earlier, and that most Judeans considered this an abomination. So there was even at that point in time an abomination of desolation; although there are many other things that can also be called an abomination of desolation both before and after this, including at least giving incense to the Caesars, paying tribute to the Caesars, the standards of the Roman armies planted in the ground near the Temple.

Finally, the last statement in the vision was that at the end of the time an end would be put to the desolation. This does not necessarily mean that the city would be physically destroyed at the end of the 490 years; for all practical purposes the Judean economy was destroyed at the Olivet prophecy when Jesus prophesied its doom, and the Judean Israelites within the Temple system were allowed at least ten years after Pentecost to hear and receive the message. All that remained was the physical destruction of the city and Temple, which Gabriel as heard by Daniel had prophesied that Christ would do with a coming leader, probably in reference to Titus. Here it says that the desolation would be removed at the end of the age, and there is no reason to think that the end should be taken inclusively, but rather after the time of the seventy sevens. We know from history that an irrevocable course of events had been set in motion by 46 AD that would lead to the destruction of Jerusalem and the Temple in 70 AD.

This has often been a point of contention and misunderstanding among preterist writers. Many criticize the fact that the 490 years does not end specifically at the time of the destruction of Jerusalem, and question why it instead ends twenty-four years prior with no clear indication as to when Jerusalem would be destroyed.

Some popular preterist interpretations of Daniel twist the numbers around so as to make the period of time end with the destruction of Jerusalem in 70 AD by the insertion of a "grace period" from approximately 46 AD to 70 AD. This is a grave error, for such an arbitrary time period can be made into whatever length one wants. Whether twenty-four or three thousand years, it is still a mistake to force the destruction of the Temple into the final seven time period instead of after it. The New Testament itself shows this forced "grace period" and insertion of the Temple destruction into the seventh seven, to be false, for we read in Mark 13:32-33 (AST):

> But concerning that day and the hour, no one knows, not the messengers in heaven, nor the Son, except the Father. Watch; be wakeful. For you do not know when the time is.

Now it should be understood from this passage that the disciples were incapable of knowing the day and hour or year when the Vindication would occur; they had no way of knowing that Jerusalem would be destroyed in 70 AD. This means that Daniel does not indicate the specific time or year when Jerusalem would be destroyed, so anyone trying to set a date from Daniel must by virtue of the above passage be wrong. The disciples were aware of this vision of Daniel, and for the most part they understood its meaning, even at this point in Mark, but they did not derive any particular date for the destruction of Jerusalem from it. It was for this reason that they asked Christ. But Christ told them that no one knew the time. He did, however, set a time frame for the fulfillment.

We read in Matthew 24:34 (AST):

> Truly I say to you, In no way will this generation pass away until all these things have occurred.

The word *generation* in this verse is translated for the Greek word γενεά (genea), and it is rightfully translated *race* in some places, based upon context. The context here indicates that it should be translated *generation*, as it is spoken regarding a time period, measured by a *generation of people*. However, some have contended that it should be translated *race*, and for this reason, Jesus was not indicating any immediacy in this proclamation. However, that argument holds little water when we read the following verses. Matthew 16:28 states:

> Truly, I say to you, There are some standing here who will in no way taste of death until they see the Son of man coming in His Government (AST).

This Scripture is also paralleled in Mark 9:1 and Luke 9:27. Also, the Book of Revelation itself states in Revelation 1:7:

> Behold, He comes with the clouds, and every eye will see Him, and the ones who pierced Him (AST).

So, clearly, it is a time statement, though the time is not measured by clocks, but by the average time for maturity of generation of a group of people, and given in a range of years. It is not precise to the day and the hour, but still puts a definitive limit on the length of time. From these verses there can be no doubt that the vindication was to occur in that generation. Some of those standing there were not to taste death and those who pierced Him were to witness the event. Unless it is contended, as it is by the Mormons, that the Apostle John is still alive in the Himalayan mountains, then any reasonable person must admit that the events prophesied by Jesus in Matthew 24 and prophesied of in greater detail in Revelation took place in that generation, so that those standing there and those who pierced Jesus would be alive to see it. Historically, a generation is a 40-

year time period, and this means that as long as the event happened before 72 AD, then Jesus did not lie.

The Immediacy of the Fulfillment of the Apocalypse

The contention that the Apocalypse was to be fulfilled in the time of the generation to which it was written is more than mere conjecture; it is an absolute certainty easily proven by the internal statements of the Apocalypse itself. The language of the Book of Revelation makes it clear many times that the events described in it were relevant to those first people who read the document and that the fulfillment of all those events would occur within their lifetimes.

The affirmation of the immediacy for the fulfillment of the events described in the Revelation is not merely affirmed in the opening of the Revelation, but such statements confirming the immediacy of the Apocalypse are to be found throughout the Revelation all the way to its end. We are solemnly warned that "the time is near" (Rev. 1:3; 22:10); "things which must occur with speed" (Rev. 1:1); "what must happen quickly" (Rev. 22:6); and "I am coming quickly" (Rev. 2:5).

But incredibly, despite these express statements of immediacy that are so often repeated throughout Revelation, men operating under preconceived notions and ideas refuse to take Revelation for what it says. They willingly ignore the fact that Revelation was specifically written and addressed to the Christians of the first century. They willingly ignore the most essential principle of interpretation regarding the Revelation, that is, that since the Revelation was written to first century Christians, the imagery and symbols therein would have been discernible and understandable within their experience and frame of reference.

It is incredible that religionists throughout the centuries ignore the expressed time limits so clearly stated in the Revelation, and without fear of God have dared to remove the

Apocalypse from the first century and attempt to apply its predictions and occurrences to the future or present events. Worse, far too many people apply Talmudic, Jewish eschatological ideas when they interpret the Book of Revelation. The postponement of the Apocalypse to sometime in the indefinite and unknown future is a Jewish reaction to the destruction of the Temple and the Vindication of the Christians and Christ's Church as the true Israel. Yet, all that is required to understand the Apocalypse is to simply pick up the book and believe what it says, examining it by the Scripture and the facts of history.

When we objectively turn to the Revelation, we find the immediacy of its occurrence taught from its beginning to the end. Let us look at the opening statement of the Apocalypse:

> A revelation of Jesus Anointed, which God gave to Him to show to His slaves **things which must occur with speed** (Rev. 1:1 AST).

There can be no doubt that Jesus has Himself opened this book with the warning to the Christian reader that all that they read in the book is to occur quickly or with speed. Even from the King James version we read that these judgments we are about to read of must "shortly come to pass." Here we can see in this one passage the urgency and nearness of the coming judgment, which is clearly expressed in the Greek of the New Testament. We shall further examine the Apocalypse for the development of the running theme of the book, which is that all the things prophesied therein are to shortly come to pass or happen almost immediately.

In the process of doing this, we will dispel the contentions of that apostate theology that most of the Apocalypse is to be fulfilled in the distant future, though there may have been some things which were shortly to come to pass. The absurdity of futurist eschatology is manifested clearly by an honest examination of the Apocalypse and its many statements of immediacy regarding the fulfillment of the prophecies.

We find at least seven occurrences throughout the Book of Revelation alone wherein Jesus speaks of the speed at which these things were to occur, and it must be remembered that this book or account was written in 68 AD, almost 2000 years ago.

- "Then remember from where you have fallen and repent and do the first works. And if not, **I am coming quickly** and will remove your lampstand from its place, unless you repent" (Rev. 2:5 AST).
- "Repent then! And if not, **I will come to you quickly**, and I will make war with them by the sword of My mouth" (Rev. 2:16 AST).
- "Behold, **I am coming quickly**" (Rev. 3:11 AST).
- "And he said to me, 'These words are trustworthy and true. And the Master God of the Separated Prophets sent His messenger to show His slaves **what must happen quickly**'" (Rev. 22:6 AST).
- "Behold, **I am coming quickly**. Blessed is he keeping the words of the prophecy of this Scroll" (Rev. 22:7 AST).
- "Behold, **I am coming quickly**, and My reward with Me, to give to each as his work is" (Rev. 22:12 AST).
- "The [One] testifying these things says, **'Yes, I am coming quickly.'** So be it. Come, Master Jesus! The favor of our Master Jesus [be] with all" (Rev. 22:20-21 AST).

From chapter 1 to chapter 22, from beginning to end, the clear message is that of the urgency of the judgments and prophecies which were revealed in the writing of this vision. For those people who are still not convinced that the Book of Revelation itself expressly states that those things which were to occur were to occur quickly and with speed, let us examine some other occurrences throughout the New Testament of the same Greek word and its derivatives, that of ταχύς (tachus), which is defined by Walter Bauer as:

> 1. adj. quick, swift, speedy ... a. quickly, at a rapid rate ταχὺ ἔφυγον Mk. 16:8 t.r. - Mt. 28:8. –B. without delay, quickly, at once ... Mt. 5:25; 28:7; Lk 15:22; J 11:29; Ac 14:2 ... c. in a

short time, soon ... (A Greek-English Lexicon of the New Testament and Other Christian Literature, page 807).

In fact, this is the same word that is defined by Strong as *prompt or ready; -swift*. Two of its derivatives, τάχος (tachos) and ταχύ (tachu), and which are the most often used words in the above and following quotations of the New Testament, are defined as: *a brief space (of time) ... in haste; quickly, shortly, speedily, shortly, without delay, soon, suddenly* (Strong's Exhaustive Concordance of The Bible, reference numbers 5030-5036).

Thus, there can be no doubt to the meaning of these words. The problem arises when people decide that in the instances when the Bible speaks of the Days of Vengeance or the end of the Judean age, its definition somehow changes or completely becomes obsolete. If Jesus did not mean that these things would come to pass *shortly, quickly, or with speed*, why did He say they would? The answer is that He did mean that all the prophecies of the Book of Revelation would come to pass shortly, quickly, or with speed.

Let us continue with our examination of other instances where this word and its derivatives are used to express a time element of a short time or a short while.

- "'And going quickly, tell to His students that He was raised from the dead ... And going away quickly, they ran from the tomb with great fear and joy ..." (Matt. 28:7-8; cf. Mark 16:8 AST).
- "Then being angry, the house-owner said to his slave, 'Go out quickly into the streets and lanes of the city ..." (Luke 14:21 AST).
- "That one, when she heard, rose up quickly and came to Him" (John 11:29 AST).
- " ... then Satan entered into that one. Then Jesus said to him, 'What you do, do quickly'" (John 13:27 AST).
- "And striking Peter's side, he raised him up, saying, 'Rise up in haste'" (Acts 12:7 AST).

- "And I saw Him saying to me, 'Hurry and go out quickly from Jerusalem ..." (Acts 22:18 AST).
- "Make haste to come to me shortly" (II Tim. 4:9 AST).

We would like to first stress the fact that these and many more passages of the Bible use the same Greek word as Revelation to express the fact of a short time or a little while, and have even been translated that way in almost any translation of the New Testament. Now let us ask a question: Why is it that people who accept the doctrine of premillennialism and of a false, so-called "second coming" of Christ sometime in the indefinite future, and who believe that all the prophecies of Revelation are yet to be fulfilled in the indefinite future, do not try and argue that in the above passages the word *quickly* means anything other than *quickly*? Why do they lie and twist the Scripture to their own damnation by trying to take away the time element of the Revelation? Why do they try and put everything in the future? The answer is that they are willfully ignorant of Biblical truth and do not challenge the Jewish lie of the future coming of the Anointed One; doing so takes the responsibility of doing God's will on this planet as it is in Heaven off their shoulders. They like to believe that they do not have the responsibility of working in the Government of God because they believe that Jesus will come back in the future and do it for them, which can only be described as defeatist escapism of the reality that is taught in God's Word the Bible.

Another major fallacy of this futurist eschatology is that they call the "Day of Vindication" the "second coming" of Jesus Christ. But the second coming of Jesus is expressly taught in the New Testament to have happened on the Day of Pentecost. Because they do not believe that God has already finished His work, they themselves do not feel responsible for upholding and keeping the laws of God. By believing these lies and deceptions, they are holding the teachings of men over the Word of God and have not gone to the Bible to test the mentalities of their Judeo so-called "authorities." They are keeping the traditions of men.

I wonder what these Judeos would say if we told them that no Christians believed in this so-called "second coming" and "rapture" before the 1800's? Would they believe that everybody before them went to Hell for not believing this Jew-concocted lie and blasphemy?

Now that we have discussed the important time element restricting the fulfillment of prophecy to the generation of the first fruits Church in the first century AD, we will proceed with a verse by verse exegesis of the Book of Revelation or the Apocalypse of Jesus Christ from the New Testament.

The Revelation: 1:1-3:22

CHAPTER 1

1A revelation of Jesus Anointed, which God gave to Him to show to His slaves things which must occur with speed.

The word *revelation* is translated for the Greek word ἀποκάλυψις (apokalupsis), which means *disclosure, unveiling, unveiling of oneself.* Because of this, we can see that this is a "revelation of Jesus Anointed" or "unveiling of Jesus Anointed." The book we are about to read does not merely relate a story or a message that Jesus wanted to send; rather, it is the actual telling of the things which would occur when Jesus Anointed was unveiled as the true Anointed One of Israel before the whole world.

We read this same word in I Corinthians 1:7, which was incorrectly translated "coming" in the King James Version, but which has been correctly translated in the Anointed Standard Translation (AST):

> So that you are not lacking in any gift, awaiting the **unveiling of our Master,** Jesus Anointed ...

We also read of this unveiling in I Peter 1:7 (AST):

> [May] be found to praise and honor and repute in the **unveiling of Jesus Anointed**.

And in II Thessalonians 1:7-8 (AST):

> ...[W]ith us at the **unveiling of the Master Jesus** from heaven with messengers of His power, in flaming fire, giving full vengeance to those not knowing God ...

Here we see that the Christians were not waiting for the specific Book of Revelation to be written by Jesus, but rather that they are awaiting His unveiling in judgment in the days of vengeance, when He and His messengers would be revealed as the true Israel of God and judgment would be pronounced upon those apostates not knowing God, for all things were fulfilled in Jesus.

Therefore, the Book of Revelation is the telling of the unveiling or revelation of Jesus Anointed. It tells of the judgment that would accompany His unveiling in reputation, when all the world and even those who pierced Him would see and know that He was the true Anointed One of God.

Those things concerning Jesus that were hidden from the apostates are now going to be made public. His appearance would not be fleshly except for the fact that Christ's body is His body of believers who were also revealed and vindicated that day as the true Israel or sons of God. We read in I John 3:1 (AST):

> See what manner of honorable brotherly love the Father has given us, that we may be called children of God! And we are! Therefore, the world does not know us, because it did not know Him.

Certainly, the world, or those who were not Christians, could see John and other Christians and they were known in their individual physical bodies. The point is that the world did not recognize the authority of Christ as the Son of God and His Church as the true children of God. For we see that they would be known at the time of His unveiling, which means that they would be recognized or known or vindicated as the children of God. This is the reputation or the glory of His Church. Therefore, Jesus would be manifested as the Son of God in His physical body of believers, who we read about in I John 3:2(AST):

> Beloved, now we are children of God, and it was not yet revealed what we shall be. But we know that if He is revealed, we shall be like Him, because we shall see Him as He is.

The Revelation of Jesus is the actual unveiling of Jesus to be vindicated as the true Anointed One and His believers as the true Israel of God.

We should also note that in the opening statement of this book, we read that the things in the book are to *occur with speed*. We have already written an introductory note on the aspect of time and the nearness of the coming judgments in Revelation; however, we must once again draw the reader's attention to the time element and urgency of those things written in the Apocalypse, which was written to the churches and Christians of the time to remind them of the coming judgment on the apostates and to urge them to hold fast to the persuasion, lest they should fall from the persuasion and fall under the judgment of Christ. We continue reading in the Book of Revelation:

> **And He signified, sending through His messenger to His slave, John, [2]who testified of the Word of God and the witness of Jesus Anointed, even as many things as he saw.**

This is simply the introductory statement or address of the Book. John identifies himself as the slave of Jesus Anointed who "testified of the Word of God and the witness of Jesus Anointed." It is in this way that the Christians were informed of the Seer's identity.

> **[3]Blessed is the one reading, and those hearing, the words of the prophecy and keeping the things having been written, for the time is near.**

Again, John was telling those in the first century AD who read this book that the time was near. He was expressing to them the imminence of the events he was about to describe. These words were intended to be read in the first century, and in order for those people to understand the things having been written, they would have to be able to understand the Book of the Revelation, and this means that the Book of Revelation had to have relevance to their own time.

Also, we read that the one who keeps the things having been written will be blessed. This, in effect, was a message to the first century Christians telling them to fight the good fight and keep these things so that they would share in the vindication and reputation of God and His Separated Ones during the coming days of vengeance.

> **[4]John, to the seven Body Politics in Asia: Favor to you, and peace, from the One Who is, and Who was, and Who is coming, and from the seven mentalities which are before His throne; [5]even from Jesus Anointed, the Trustworthy Witness, the Firstborn out of the dead and the Ruler of the kings of the earth. To Him Who loves us and has freed us from our failures by His Blood, [6]and made us a government and priests to God, even His Father, to Him is the reputation and the might forever ⌊and ever⌋. So be it.**

The seven mentalities that are before God are identified as the seven lampstands in Revelation 4:5, and the seven lampstands are identified in verse 20 of this chapter as being the seven Body Politics.

> **[7]Behold, He comes with the clouds, and every eye will see Him, and the ones who pierced Him, and all the tribes of the earth will wail on account of Him. Yes, so be it.**

To truly understand the statement, *He comes with the clouds*, one must examine this from the standpoint of the entire New Testament. We must first understand that there is no trinity, that there is only one God, and that Jesus is God. Then we read John 4:24 (AST):

> God [is] a Mentality, and those worshiping Him must worship in Mentality and in truth.

This means that when we worship God, that is, when we worship Jesus, we must do so in Mentality and in Truth because He is a Mentality. So the question is, what are clouds?

The word *cloud* or *clouds* in the New Testament is representative of people. This can be proven by looking at the book of Jude, verse 12 (AST):

> These are dangerous shipwreckers in your honorable brotherly love fraternity, when they socially intercourse with you, refreshing themselves fearlessly, clouds they are without water, carried about with winds...

So these clouds or people are said to be without water. All this is a metaphor for saying that they do not have the Mentality of Separation, for Jesus said in John 4:10 that He would give us "living water."

So the Bible likens people to clouds in Jude. Then we read in II Peter 2:17 (AST),

> These are springs without water, clouds being driven by a storm, for whom the blackness of darkness is kept forever.

Peter here makes the same analogy; these people are without water and they are empty clouds. Jacob (James) also tells us (4:14 AST):

> Who does not know tomorrow! Of what kind is your life? For you are a mist, which for a little while appears and then disappears.

Here again the connotation is clear: people are compared to a mist or cloud. The point of all of this is that the word *clouds* in the New Testament was a metaphor for people, and Jacob, Jude, and Peter all certainly understood this. Furthermore, they understood the words of Jesus when He described what people call His "second coming" in John 14:16-20 (AST):

> And I will petition the Father, and He will give you another Comforter, that He may remain with you forever: the Mentality of Truth, Whom the world cannot receive because it does not see Him nor know Him. But you know Him, for He abides with you, and will be in you. I will not leave you orphans; I am coming to you. Yet a little and the world no longer sees Me, but you see Me. Because I live, you also will live. In that day you will know that I am in My Father, and you in Me, and I in you.

There can be no confusion as to what Jesus said in these verses: He says that the Mentality of Truth, another name for the Mentality of Separation, will be in you, and He says that the world cannot receive the Mentality because it does not see Him or know Him, and then He says that in a little while the world will no longer know Him, Jesus, but that the disciples would see Him and He says that He would be in them. He is saying that He and the Mentality of Truth are the same thing, and notice very carefully the last words of the passage, *I in you*. He said that after the world no longer saw Him, He would return as the Mentality of Truth, and that the Mentality would abide with us and in us, and that He would be in us. We are His Body Politic, His clouds, His witnesses, and He is in us. Indeed, Colossians 1:27 (AST) says: *"...the Anointed* ***in you****, the confidence of reputation."*

The Scriptures are clear: the Anointed, Christ Jesus, the Mentality of Separation, is in us, including His Body Politic in the first century AD, who are the visible clouds or witnesses of His reputation.

This is made clearer in Acts 1:6-8 (AST):

> So those then coming together questioned Him, saying, 'Master, Do you restore the Government to Israel at this time?' And He said to them, 'It is not yours to know times or seasons, which the Father placed in His own authority; but you will receive power, the Mentality of Separation coming upon you, and you will be witnesses of Me both in Jerusalem, and in all Judea, and Samaria, and to the end of the earth.

Here the Disciples asked Jesus when He would restore Israel, and He told them that it was not given to them to know; however, He tells them what would happen when He did restore Israel: the Mentality of Separation would come upon them, into them, Christ in them, and this happened in the next chapter of Acts on the day of Pentecost, the Second Coming of Christ to indwell His Body, the Body Politic of believers as it is identified in the New Testament, in the person of the Mentality of Separation, just as predicted in the Seventy Sevens of Daniel and in the prophecies of other prophets.

> And in the fulfilling of the Day of Pentecost, they were all together in the same place. And there was suddenly a sound out of heaven, as being borne along by a violent wind, and it filled all of the house where they were sitting. And tongues as of fire appeared to them, being distributed, and it sat on each one of them. And they were all filled of the Mentality of Separation... (Acts 2:1-4 AST).

This was the second coming of Christ, and He said in Acts 1:8 that after they received the Mentality of Separation, then they would be His witnesses in Jerusalem and Judea and Samaria and the whole world. This was the restoration of Israel. Many today subscribe to the illusion that the apostate Israel state in Palestine is the restoration of Judah-Israel. But this is a lie. There is no restored temple, no sacrificial system, no priesthood. There is only the lie of the Edomites who claim to be Judeans and are not.

Now it must be understood clearly that His Body is the Body Politic, just as Paul says in Colossians 1:24 (AST):

> ...on behalf of His Body, which is the Body Politic.

These witnesses are called clouds in the Revelation, for clouds are clearly seen by all, and so too the Mentality-filled disciples of Christ would be visible to all from the East to the West and to the end of the earth. Jesus never prophesied that He would return in His personal, individual body, but that He would return in His Body Politic, made up of those believers who are flesh of His flesh and bone of His bone. Jesus warned us against those saying He would return in a singular, personal body, for He said in Matthew 24:26-27 (AST):

> If then they say to you, 'Behold, He is in the wilderness,' do not go forth; 'Behold, in the private rooms,' do not be persuaded. For as the lightning comes forth from the east and shines as far as the west, so also will be the presence of the Son of Man.'

Jesus told them very plainly that He would not return in the singular sense, but that His presence or return would be as lightning in the sky, seen from east to the west, meaning that wherever a Christian was, there He would be. The Anointed in us, the confidence of reputation. The lightning is like a cloud, it is a witness capable of being seen in the heavens or sky from the east and to the west. Jesus told us in Acts 1:8 that the Mentality of Separation-filled believers would be His witnesses in all of Judea, and Samaria, and to the ends of the earth, for as He said in John 14:20, He would literally be in them.

Now in Revelation, after it says *He comes with the clouds,* and we read *that every eye will see Him*. Again, this is in reference to the witnesses, for it is by this means that every eye will see Him as the Christian believers are witnesses of Him, as Jesus said, to the ends of the earth. Then it says, *and the ones who pierced Him, and all the tribes of the earth will wail on account of Him. Yes, So be it*. The statement regarding all the tribes of the earth again shows the universal nature of the witnesses, and indeed by 70 AD, there were Christians literally throughout the known world, waiting to be vindicated through the destruction of Jerusalem, for when Jerusalem was destroyed then they would have undeniable proof that Jesus was the Christ because what He had prophesied in Matthew 24 occurred. Furthermore, prior to 70 AD, throughout the known world, there were wars and famines and earthquakes, and so every tribe of the earth was literally wailing on account of Him. This is why it was a vindication.

Notice also that it says that *those who pierced Him would see Him*. The reason that this statement is in the Apocalypse is so that there would be no doubt as to the time frame when these things would occur. This is in reference to the passage in John 19:34, which reads (AST):

> But one of the soldiers pierced His side [with] a lance; and at once blood and water came out.

In a general sense it is also in reference to the entire crucifixion, because His arms were also pierced when they were nailed to the torture stake, but John makes it clear that the merciful act of the lancing by the Roman soldier is what is meant, for in John 19:36-37, we read:

> For these things happened that that written might be fulfilled, 'Not a bone of Him will be broken.' And again, a different writing says, 'They will look at Whom they have pierced.'

When the Roman soldier lanced Jesus' side, it was discovered that He had died; therefore, the Romans did not break His legs, which would have certainly happened if He had not already died. The Roman soldier discovered Jesus had died and prevented His bones being broken, thus fulfilling the prophecy of Exodus 12:46, Numbers 9:12 and Psalms 34:20 that John references.

Next, John says that the lancing of the soldier also fulfilled a second prophesy, that of Zechariah 12:10, which reads in the King James Version:

> ...and they shall look upon Me Whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn.[i]

So we see from this verse that the specific way this prophecy was fulfilled was when the Roman soldier pierced Jesus' side, although the final fulfillment did not occur until 70 AD when those who pierced Him, the Romans soldiers, actually saw those events occurring in 70 AD. Also, we see from Matthew 27:54 that the Romans did indeed mourn for Him, for this verse reads in the AST:

> And the centurion, and those with him guarding Jesus, seeing the earthquake and the happening, feared greatly, saying, 'Truly, this One was the Son of God.'

The Romans who pierced Jesus' side did see the destruction of Jerusalem, for they were there attacking Jerusalem under the leadership of the "coming leader," Titus. Now some who have taken the reference in Revelation in the general sense, i.e., that the piercing is in reference to the entire crucifixion, should not think that identifying the Roman soldiers as the intended piercers somehow removes the blame from the Edomite Jews for the death of Christ. In fact, as we have already stated, the lancing of Jesus' side was an act of mercy and one that no Jew would allow. Also, the Jews never mourned for Jesus as an only Son, but it was the Romans who said in great fear that Jesus truly was the Son of God. No Edomite Jew has ever said that in true belief. What the Edomite Jews did say is clearly recorded in Matthew 27:22-25 (AST):

> Pilate said to them, 'What then may I do to Jesus called the Anointed?' They all (the mongrel Jews) said to him, 'Let Him be crucified.' But he said, 'For what bad thing did He do?' But they the more cried out, saying, 'Let Him be crucified!' And Pilate, seeing that nothing is gained, but rather an uproar had happened, taking water he washed the hands before the crowd, saying, 'I am innocent from this blood; you will see.' And answering, all the people said, 'His blood is on us and on our children.'

So when we read in Revelation that those who pierced Him would be alive to see the Son of man coming in the clouds, then that means that those men had to be alive when all these things occurred. We have discussed elsewhere the other passages, especially those in Matthew 24, that demand that the events in the Revelation be interpreted as happening in that generation.

Next we read in the Revelation:

> [8]**"I am the Alpha and the Omega," says the Master God, "Who is, and Who was, and Who is coming, the Almighty."**

Here Jesus reiterates what was stated by John in John 1:1-3, where we learn that the Word was in the beginning and that the Word was God. We also know that Jesus is God. He is stating His eternal immutability. He is the beginning and the end of all things, the Alpha and Omega, the first and the last. Next, John introduces himself:

> [9]**I, even your brother John, and co-sharer in the affliction, and in the Government and patience of Jesus, came to be in the island being called Patmos because of the Word of God and because of the witness of Jesus.**

Here John identifies himself as a brother, as sharing in the afflictions or persecutions, and as being a witness of Jesus Anointed, and it should be understood that this is the same type of witness that Jesus talked about in Acts 1:8. He also says that he came to be on the island of Patmos because of the Word of God. Now Clement said that John went from Ephesus to Patmos "after the tyrant was dead." This was interpreted by Eusebius and Jerome to be in reference to Domitian, who died in 96 AD. It is for this reason that a late date has traditionally been given the writing of the Book of Revelation, with John writing the book in his extreme old age. However, Clement never actually names the emperor, but simply calls him a tyrant. Eusebius and Jerome simply assumed that this was an allusion to the name of Domitian, but it could just as easily have been in reference to Domitius Nero, who died in 68. In fact, Tertullian, who lived long before Jerome and Eusebius and was not as corrupted, took this point of view, for he says that John was banished at the same time that Peter and Paul were killed, thus indicating that Nero was the tyrant who banished John. This, coupled with other internal and external evidence regarding the dating of the Book of Revelation to late 68 AD, tells us that John is saying here in Revelation that for the sake of the Word he was banished to Patmos by Nero. John goes on:

> **[10]I came to be in the Mentality on the Master's day, and I heard behind me a great voice, as of a trumpet, [11]saying, "What you see, write in a scroll and send to the seven Body Politics of Asia: to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."**

John here tells us that he entered into communion with the Mentality of God, indicating that God was writing the Book of Revelation through John. He tells us that this happened on the Master's Day, or the first day of the week, Sunday. He is instructed to write what he sees to seven Body Politics in Asia. Now it is certain that these seven were not the only local Body Politics in Asia, but the number seven is chosen for a specific reason. In Exodus 38:13-18 (LXX), we read of the lampstand with seven candles that God commanded the Israelites to make to illuminate the inner-parts of the Tabernacle. We also see in verse 20 of this chapter that the seven Body Politics are clearly identified as the seven lampstands. Now this does not mean that they are individual lampstands, because the menorah that God commanded Moses to make in Exodus is one stand with seven candle holders. That is the connotation here. Just as there is only one Body Politic and these seven Body Politics are local branches, so too the seven candle-holders of the menorah are only branches of the same root. Also, just as the purpose of the lampstand in Exodus was to illuminate the Ark of the Covenant, so too these seven Body Politics are a figure of the Christian witnesses of Christ who bring forth the epiphany or the illumination of Christ and His Good Message. This is opposed to the Jewish idea that the seven churches or Body Politics are figurative of the seven stages of the Church throughout history, thus indicating some type of future fulfillment of the events described in the Book of Revelation. Next we read:

> **[12]And I turned to see the voice which spoke with me. [13]And having turned, I saw seven lampstands of gold, and in the midst of the seven lampstands [One] "like a Son of man" having been clothed to the feet, and having been girded with a golden girdle at the breasts.**

Again, it is made clear that the common root of the seven Body Politics is Christ, for again there is only one Body Politic, which is the Body of Christ. Thus, Christ is in the midst of the seven lampstands, meaning that He is the root, the central stand of the menorah.

> **[14]And the hairs of His head were white as white wool, as snow, and His eyes as a flame of fire; [15]and His feet like bronze having been fired in a furnace; and His voice as a sound of many waters; [16]and having in His right hand seven stars; and a sharp, two-edged sword proceeding out of His mouth, and His face shining as the sun in its power.**

The white hair shows the eternal age of the Master. The piercing eyes are capable of discerning the thoughts of men. His feet are unmovable, showing the unchanging nature of God. Now John continues with his description of the Son of man, the Christ, and he says that in His right hand He holds the seven stars; these are identified in verse 20 as the seven messengers or seven local pastors of the seven Body Politics. Out of His mouth comes the sharp, two-edged sword, or the Word of God, the Mentality of Separation.

> **[17]And when I saw Him, I fell at His feet, as dead; and He placed His right hand on me, saying to me, "Do not fear; I am the First and the Last, [18]and the Living One; and I became dead; and, behold, I am living forever and ever. And I have the keys to Hades and of death.**

Now John, overcome by the reputation of Jesus, falls at Jesus' feet. But Jesus tells John that He is All-Powerful and Immutable and Eternal, and He tells John that He has conquered death.

> **[19]Write what things you saw, and what things are, and what things are about to occur after these things. [20]The mystery of the seven stars which you saw on My right, and the seven golden lampstands. The seven stars are the messengers of the seven Body Politics, and the seven lampstands you saw are seven Body Politics.**

Jesus tells John to write the things he will be shown, and again emphasizes the immediacy of these events in saying about to occur. Then He clearly identifies that the stars correspond to the messengers of the Body Politics, which are the local pastors, and that the Body Politics are the lampstands, a menorah with Christ as the root or central figure. Now Jesus will tell John what to write specifically to each of the seven Body Politics.

Thus, we come to the actual seven letters. Each of the letters are similar in construction; each open with Jesus instructing John to write the particular church. In each of the letters, we find specific titles for Christ. He calls Himself:

- The One holding the seven stars in His right hand and walking in the midst of the seven golden lampstands;
- The First and the Last, Who became dead and lived;
- The One having the sharp, two-edged sword;
- The Son of God, the One having His eyes as a flame of fire, and His feet like bronze;
- The One having the seven mentalities of God, and the seven stars;
- The Separated One, the True One, having the key of David, what He opens, even no one shuts, and what He shuts, even no one opens;
- The 'So Be It', the Witness of the Persuasion, and the true Head of the creation of God.

All of these titles of Christ will become important later to truly understand the meaning of Revelation. After the title is given, Jesus tells each of the Body Politics that He knows their works, then outlines those works, whether good or bad.

Finally, in each of the letters, Jesus makes a promise to the overcomer:

- "I will give to him to eat of the Tree of Life which is in the midst of the Paradise of God";
- "...will not at all be hurt by the second death";
- give to him "to eat from the hidden manna," and "a white stone" on which a new name has been written";
- give "authority over the nations, and he will shepherd them with an iron staff," and "give to him the morning star";
- he will be "clothed in white garments, and I will not at all blot out his name out of the Book of Life...";
- "I will make him a pillar in the temple of My God," and "I will write the authority of My God on him";
- "I will give to him to sit with Me in My throne."

Body Politic of Ephesus

It is believed that Ephesus is the city that John visited last before being banished to Patmos. It was the most prominent city of Asia (although Pergamos was the capital), the principle city of Ionia, and it was the home of the temple of Diana or Artemis. Strabo called Ephesus "The Market of Asia" because all of the major roads led to Ephesus, and Ephesus served as the largest harbor in Asia. Everything that passed into and out of Asia passed through Ephesus. When the Roman governor of Asia first entered office, he was to pass first through Ephesus, as it was the gateway to all of Asia.

The Temple of Artemis located there was one of the seven wonders of the ancient world, and the actual statue of Artemis was considered one of the most sacred. Apart from this temple, the Ephesians also had temples to Claudius and Nero, and emperor worship was as strong here as anywhere. The Ephesians were also famous for what is called the Ephesian Letters, which were amulets and charms that were supposed to cure any ailment or make people fertile, among other things.

Ephesus was also a refuge for criminals, because the Temple of Artemis served as an asylum for criminals. If a criminal could reach the temple, he could not be apprehended. Hundreds of male and female prostitutes were kept at the Temple, and the Temple also served as a center for bestiality and/or race-mixing. The philosopher Heraclitus said that it was impossible to look upon the immorality of Ephesus and not weep.

In 55 AD, when the letter of I Timothy was written, Timothy was evidently the local pastor or bishop at Ephesus. It was also the home of Aquila, Priscilla, and Apollos.

CHAPTER 2

1"To the Messenger of the Ephesian Body Politic, write:

[2]"These things says the [One] holding the seven stars in His right hand, He walking in the midst of the seven golden lampstands: I know your works, and labor, and your patience, and that you cannot bear evil ones, and tried those pretending to be ambassadors and are not, and found them liars; [3]and you had perseverance and you have endured on account of My authority and have not wearied. [4]But I have against you that you left your first honorable brotherly love. [5]Then remember from where you have fallen and repent and do the first works. And if not, I am coming quickly and will remove your lampstand from its place, unless you repent. [6]But you have this, that you hate the works of the Nicolaitans, which I also hate. [7]The [one] having an ear, hear what the Mentality says to the Body Politics. To the overcomer, I will give to him to eat of the Tree of Life which is in the midst of the Paradise of God.

Jesus first commends the Ephesian Body Politic that they have carefully rooted out false ambassadors and continually labored on account of His authority. However, at the same time, He admonishes them for having left their first honorable brotherly love. They had become cynical in the midst of so much gross immorality; they had become disillusioned and hardened their hearts; they had lost their first love for the Word of God.

Thus Jesus warns them to repent, because as the time of the vindication draws near He tells them that He will remove their lampstand, meaning that He will remove them from the Body Politic of which He is the Root. Then He commends them for hating the works of the Nicolaitans which He also hates.

Many ancient writers have suspected that the Nicolaitans are some sort of sect that was founded by the Nicolaus mentioned in Acts 6:5. There is, however, no Biblical or historical reason to assume this, but it is rather just a convenient explanation derived by many. This and verse 15 are the only known mentions of Nicolaitans, although in the fourth century

AD some writers wrote of a sect by the same name existing then, but they appear to be unrelated.

Here Jesus tells the Ephesians, as He does the rest of the Body Politics, that he who has an ear to hear, let him hear. This is a racial statement, for we learn in the allegory of the sheepfold in John 10:4-5 (AST):

> ...and the sheep follow him because they know his voice. But they never follow a stranger, but will flee from him, because they do not know the voice of the strangers.

The meaning of the allegory was clear to the disciples: the racial, white Adamic sheep of Jesus would follow Him and no other. This is what is meant when it is said that those who have ears to hear, meaning those who are racially pure Adamites, let them hear.

Body Politic of Smyrna

Smyrna was located about eight miles north of Ephesus. According to Tacitus (Annals 3:63),

> ...the people of Smyrna quoted an oracle of Apollo, which had commanded them to dedicate a temple to Venus Stratonicis.

Thus, like the Ephesians, those at Smyrna had a well-established pagan temple. But they had other temples as well. There was a Temple of Zeus and a Temple of Cybele, and it was the first Roman city to build a Temple to Roma, which was the beginning of the Imperial cult. They also had temples for Nemesis, Apollo, and Aesculapius, and like all Roman cities, they were heavily influenced by the mystery religions.

> **[8]"And to the Messenger of the Body Politic of Smyrna, write:**
> **[9]"These things says the First and the Last, Who became dead and lived: I know your works, and the affliction, and the poverty; but you are rich; and the blasphemy of those saying themselves to be Judeans and are not, but a Synagogue of Satan. [10]Do not at all fear what you are about to suffer. Behold, the Diabolical One is about to throw you into prison, so that you may be tried; and you will have affliction ten days. Be trustworthy until death, and I will give you the crown of life. [11]The [one] having an ear, hear what the Mentality says to the Body Politics. The overcomer will not at all be hurt by the second death.**

Jesus tells those at Smyrna that He is aware of their circumstances and their works and that He is aware of those Edomite Jews, spoken of in John 8, who are claiming to be

Judeans or descendants of Abraham but are not. Jesus called these mongrel impostors the children of the Devil in John 8; He said that they were those who sought to kill Him and were those who wished to do the works of the Devil, who was a liar and murderer from the beginning. Next Jesus tells those at Smyrna not to give in because of the coming persecution, to withstand the Diabolical One even to death, because the overcomer will not be hurt by the second death, for Jesus will give him a crown of life, everlasting life, for to be absent from the body is to be present with the Master.

Body Politic of Pergamos

It should be first noted that Pergamos is the same as Pergamum. This Pergamos was the home to the Temple of Athene, in front of which stood a forty-foot high statue of Zeus, from which the smoke of the sacrifices continuously emanated. Also, Tacitus tells us (Annals 3:63) that Pergamos was the home of a temple to Aesculapius, the Pergamene god, the god of medicine and son of Apollo, who was represented at first by a snake, and then later by a snake twirled around a staff. This has developed today into the caduceus, which has two snakes twirled around a staff, and is used by doctors and medical facilities as their symbol.

Pliny tells us that this was the seat of the Roman supreme court and that its jurisdiction encompassed Thyatira. Pergamos was the home of a library containing nearly 200,000 parchment scrolls.

In that Pergamos was the capital of Asia, the site of the Roman supreme court, it was also the center of emperor worship. It was here that the people of Asia were required to say "Caesar is Lord" and burn incense to him or be killed.

> **[12]"And to the Messenger of the Body Politic in Pergamos, write:**
> **"These things says the [One] having the sharp, two-edged sword: [13]I know your works, and where you dwell, where the throne of Satan is. And you hold My authority, and did not deny My trustworthiness even in the days Antipas was the witness of My trustworthiness; who was killed alongside you, where Satan dwells. [14]But I have a few things against you, that you have there those holding the teachings of Balaam, who taught Balak to throw a stumbling-block before the sons of Israel, to eat idol-**

sacrifices, and to commit whoredom. [15]So you also have those holding the teaching of the Nicolaitans, in like manner. [16]Repent then! And if not, I will come to you quickly, and I will make war with them by the sword of My mouth. [17]The [one] having an ear, hear what the Mentality says to the Body Politics. To the overcomer, I will give him to eat from the hidden manna. And I will give to him a white stone, and on the stone a new name having been written, which no one knows except the receiver.

Jesus tells those at Pergamos that He knows their works and where they dwell. Where they dwelled may be especially important in understanding some of the false teachings that may have been prevalent in Pergamos, for remember that Pergamos was home to the temple of Aesculapius. Aesculapius was referred to by the Greek term σωτήϱ (soter), which means *savior*, and is the same Greek term used in reference to Jesus. The cult of Aesculapius believed that he was a divine healer, capable of miraculous cures. It was also at Pergamos that the people of Asia, under penalty of death, were required to say, "Caesar is Lord."

The throne of Satan mentioned may be alluding to the temple of Aesculapius or to the fact that Pergamos was the center of Caesar worship. Because of this, it is safe to assume that there were in Pergamos those deceivers who were trying to merge or parallel the worship of Aesculapius with Christianity, or at least give credence or endorsement to it, or they were telling Christians that it was okay to go and say that Caesar was Lord. This is why Jesus said that He had against them that some of them held the teachings of Balaam, and Balaam, a priest of Israel, had endorsed the pagan love religions that were promoting whoredom and race-mixing. He had given his endorsement merely by being present at their activities. Balaam thought he could go and collect the money that was promised him and not curse Israel, but just by showing up he gave credence to the activities.

This led to what is described in Numbers 25:1-5, where the children of Israel were race-mixing with the Moabitish women at Baal-Peor. So too we can assume a similar problem in Pergamos, with some of those claiming to be Christians endorsing the activities at the temple of Aesculapius and/or of the Imperial Cult. The point is that they were endorsing compromise with the pagan traditions.[ii]

Then we find that some of those at Pergamos were also teaching the doctrines of the Nicolaitans, just as the Ephesians. It should be noted that the Scriptures clearly say So you also have those holding the teaching of the Nicolaitans. This is to distinguish the teaching of the Nicolaitans from the teaching of Balaam, and/or those who eat idol-sacrifices or commit whoredom with the Moabite mongrels. This is important because many have claimed that the eating of idol-sacrifices and the whoredom or race-mixing is the teaching of the Nicolaitans, again trying to apply some specific teaching to them, even though the Scripture does not record what the teaching of the Nicolaitans was. One interesting method that has been used to connect the Nicolaitans with Balaam is this: the Nicolaitans are of course followers of Nicolaus, and it is speculated that the name Nicolaus is really a play-on-words, a combination of *nikan*, meaning *to conquer*, and *laos*, meaning *people*; so too it is speculated that *Balaam* is a combination of the Hebrew *bela*, meaning to conquer, and ha'am, meaning people. However, both of these speculative etymologies are unfounded and strained. It is more probable that the Hebrew word transliterated as Balaam, which was also the name of a place Bileam, is derived from the Hebrew *bal* meaning not of and from *ba'am* meaning the people, thus foreign. So too it is ridiculous to assume that the Greek name Nicolaus has any such origin. At any rate, what the Nicolaitans taught is irrelevant because it was definitely "another gospel."

Next, Jesus admonishes the Pergamenes to repent or He will make war with them by the sword of His mouth, which is the Word, the Mentality of Separation, for the Word would convict them as nonbelievers and damn them.

Finally, Jesus promises the overcomer that He will give to him to eat of the hidden manna, and also that He will give to him a white stone. Both of these are symbols of approval. In saying that He will give him the hidden manna, Jesus is telling the overcomer that He will give the wisdom to understand the fullness of the Word. The white stone is most likely in reference to what was known as a tessera. Tesserae were used in three different ways at the time of the writing of the Revelation. They were little tablets, often made of small, white stones; they were tablets in the sense that they contained something written on them, and indeed we see in Revelation that the white stone will have a new name being written upon it. They were used in the following ways.

First, in the large estates of Rome, the dependents of the estate would be given tesserae to receive some privilege, which included food or a portion of money. In this sense, the little white stone of Revelation is the Christians' sign of the right to eat of the hidden manna. Secondly, the cities of ancient Rome had yearly games. The victors at these athletic contests were given a tessera by the master of the game which entitled them to free entry to all public events. The third way the tesserae were used was as a sign of the retirement of an exceptional gladiator. Most gladiators had to continue to fight until they died, but gladiators who had fought for a very long time and had grown old would sometimes be allowed to retire. The exceptional gladiator could win his freedom. He was then given a tessera with the letters 'SP' on it, which stood for the Latin *spectatus*, which meant a man whose valor had been proved. Thus, these last two usages of the tessera again show approval, for like Paul, the Christian had finished his race to the end and fought the good fight.

Body Politic of Thyatira

As said before, Thyatira had been under the jurisdiction of Pergamos since 190 BC, and it was a station on the ancient road from Pergamos to Laodicea. The most significant pagan institution at Thyatira was a fortune-telling shrine with a female oracle named Sambathe.

[18]"And to the Messenger of the Body Politic in Thyatira, write:
"These things says the Son of God, the [One] having His eyes as a flame of fire, and His feet like bronze: [19]I know your works, and the honorable brotherly love, and the persuasion, and the ministry, and your patience, and your works; and the last more than the first. [20]But I have a few things against you, that you allow the woman Jezebel to teach, she saying herself to be a prophetess, and to cause My slaves to err, and to commit whoredom, and to eat idol-sacrifices. [21]And I gave time to her that she might repent. And she did not wish to repent from her whoredom. [22]Behold, I am throwing her into a bed, and those mongrelizing with her into great affliction – unless they repent of her works. [23]And I will kill her children with death; and all the Body Politics will know that I am the [One] searching the inner parts and hearts. And I will give to each of you according to your works. [24]But I say to you and to the rest in Thyatira, as many as do not have this teaching and who did not know the deep things of Satan, as they say; I am not casting another burden on you; [25]but what you have, hold until I shall come. [26]And the overcomer, and the [one] keeping My works until the end, I will give to him authority over the nations, [27]and 'he will shepherd them with an iron staff – they are broken to

pieces like clay vessels' – as I also have received from My Father. [28]And I will give to him the morning star. [29]The [one] having an ear, hear what the Mentality says to the Body Politics.

Jesus tells the Thyatirian believers also that He knows their works, and in this case they are allowing the woman Jezebel to teach. It is unclear whether this woman, who was claiming to be a prophetess, was actually named Jezebel or whether Jesus applies this name to her as a comparison of her works to those of the historic Jezebel, the wife of Ahab. Even if the name of the woman in Revelation really was Jezebel, she has many things in common with the wife of Ahab. That Jezebel, who painted her face and adorned her hair, was a Baal-worshiper and therefore an advocate of perversion and race-mixing. When she married King Ahab of Israel, she refused to abandon her Baal-worship. Rather, she sought to impose Baal-worship on the children of Israel.

The effeminate Ahab gave in to her and built a temple to Baal for her in Samaria (I Kings 16:32). She brought in 450 of her own prophets and actively sought to kill all of the true prophets of Israel that she could (I Kings 18). However, Elijah killed her Baal prophets and cursed her, saying that dogs would eat her body. And when we read II Kings 9:7, 30, and 37, we find that dogs did indeed eat her body, which had been driven over by the chariot of Jehu.

This Jezebel in Revelation had told the Thyatirians that she was a prophetess, perhaps like the Sambathe oracle of Thyatira, and the Thyatirians, contrary to the explicit teaching of the New Testament, allowed her to teach. Remember, Paul makes it clear that women are not allowed to teach men. Thus, Jezebel was leading the Thyatirians into whoredom, and it is clear that the whoredom included mongrelization. Of course this certainly started in the mental, in whoring after other gods and mongrel mentalities, or idolatry, but it was leading to the physical, as it always does. She was given a chance to repent before her idolatry turned to adultery or mongrelization, but she did not. So Jesus says that He would throw her into a bed, and all those participating in her mongrelization unless they would first repent of their idolatry. If they do not repent, He says, *I will kill her children with death.*

For those who had not followed after the whore Jezebel, Jesus says He will not further burden them, but to the overcomer, He will give to them authority over the nations, quoting Psalms 2:9 (NETS):

> You shall shepherd them with an iron rod; like a potter's vessel you will shatter them.

Some ancient manuscripts have added the word σου (sou) after *woman* in verse Revelation 2:20. Since σου is the singular possessive pronoun *your,* and since the letters are addressed to the local bishop or pastor of each Body Politic, some have speculated that Jezebel was the wife of the local pastor of Thyatira. If this word were original, a case could certainly be made for this argument, but the best manuscript evidence indicates that the word is a fifth century interpolation.

Body Politic of Sardis

Sardis was the Roman capital of the province of Lydia. At the time of the writing of Revelation, the city was wealthy for its wool-making industry, but it was dilapidated and run-down.

CHAPTER 3

[1]"And to the Messenger of the Body Politic in Sardis, write:

"These things says the [One] having the seven mentalities of God, and the seven stars: I know your works, that you have the authority that you live, but are dead. [2]Be watching and establish the things left, which are about to die. For I have not found your works being fulfilled before God. [3]Then remember how you received and heard, and keep and repent. If, then, you do not watch, I will come upon you like a thief, and you will not at all know what hour I come upon you. [4]You also have a few names in Sardis which did not defile their robes, and they will walk with Me in white because they are worthy. [5]The overcomer, he will be clothed in white garments, and I will not at all blot his name out of the Book of Life; and I will acknowledge his name before My Father, and before His Messengers. [6]The [one] having an ear, hear what the Mentality says to the Body Politics.

Here Jesus identifies Himself as having the seven mentalities of God identified as the seven Body Politics in Revelation 1:4, and also the seven stars which are the seven messengers of the seven Body Politics. We see that many of those in Sardis were on the verge of spiritual death, for their works were not fulfilled before

God. They were like the people Paul described in II Timothy 3:6-7 (AST):

> For of these are those creeping into houses and leading silly women captive, having been heaped with failures, being led by various lusts, always learning and never being able to come to a full knowledge of truth.

But Jesus admonishes them to remember how they first received the truth and repent, for the hour is coming quickly. And we also see that there were those in Sardis who had not defiled their robes and are worthy, and to these and the overcomers, He will acknowledge their names before the Father, not blotting out their name from the Book of Life.

Body Politic of Philadelphia

Philadelphia, like Sardis, is located in the province of Lydia. Philadelphia was a very fertile area with a wine-making industry.

[7]"And to the Messenger of the Body Politic in Philadelphia, write:

"These things says the Separated One, the True One, having the key of David; what [He] opens, even no one shuts, and [what He] shuts, even no one opens: [8]I know your works. Behold, I have given a door being opened before you, and no one is able to shut it, for you have a little power and have kept My Word and have not denied My Authority. [9]Behold, I hand over out of the synagogue of Satan those saying themselves to be Judeans and they are not, but they lie. Behold, I will make them come and bow down before your feet and they will know that I loved you. [10]Since you kept the word of My patience, I also will keep you out of the hour of trial which is going to come on all the civilized world in order to try those dwelling on the earth. [11]Behold, I am coming quickly. Hold what you have that no one take your crown. [12]The overcomer, I will make him a pillar in the temple of My God, and he will not go out any more. And I will write the authority of My God on him, and the authority of the city of My God, the new Jerusalem, which comes down out of Heaven from My God, and My new authority. [13]The [one] having an ear, hear what the Mentality says to the Body Politics.

Apparently, the believers in Philadelphia did not have the problems associated with the other Body Politics; they had not denied the authority of Jesus. Thus Jesus only admonishes them to continue on, that no one takes their crown, and promises them that He would make the impostors bow at their feet and He would vindicate the Philadelphians before them, a promise that remains in effect today. He reminds them that He is coming quickly and promises to spare them from the coming danger since they have kept His Word, and He promises to make them pillars in the temple of God, showing clearly that they are the temple of God in which the Mentality of Separation dwells.

Body Politic of Laodicea

Laodicea was an important commercial city east of Ephesus. According to Tacitus, it had suffered an earthquake in 61 AD. Because of the commerce that existed there, it was one of the wealthiest cities in Asia. The city was especially famous for three things.

First, it was one of the wealthiest centers in the world, with a large banking and financial center. When it was destroyed by an earthquake in 61 AD, the city refused financial help from Rome, but instead they rebuilt the city themselves, and were very proud of this fact.

Second, it was one of the world's leading clothing manufacturers and was world famous for its wool production. It produced an outer garment called the trimita, and the city was so famous for this garment that many called it Trimitaria.

Third, it had a famous medical school, and this medical school was world renowned for its eye and ear ointment. This salve was distributed throughout the world in a tablet form in the shape of little rolls.

Thus, we read the letter to the Laodiceans:

[14]"And to the Messenger of the Body Politic of Laodicea, write,

"These things says the 'So Be It,' the Trustworthy Witness, and the true Head of the creation of God: [15]I know your works, that you are neither cold nor hot. I would that you were cold or hot. [16]So, because you are lukewarm, and neither cold nor hot, I am about to vomit you out of My mouth. [17]Because you say, 'I am rich, and I am made rich, and I have need of nothing,' and do not know that you are wretched and miserable and poor and blind and naked.

[18]I advise you to buy from Me gold having been refined by fire, that you may be rich; and white garments, that you may be clothed, and your shame and nakedness may not be revealed. And anoint your eyes with eye-salve, that you may see. [19]I, as many as I love, I rebuke and I chasten. Be zealous, then, and repent. [20]Behold, I stand at the door and knock: If anyone hears My voice and opens the door, I will go in to him, and I will dine with him, and he with Me. [21]The overcomer, I will give to him to sit with Me in My throne, as I also overcame and sat with My Father in His throne. [22]The [one] having an ear, hear what the Mentality says to the Body Politics."

The wealth of the Laodiceans had been a stumbling-block to them. They were comfortable and were more interested in storing up their earthly treasures than their heavenly treasures. They claimed to be Christians and to keep the Word of God but they were not really doing it; for this reason they were lukewarm. They were not seeking first the Government of God and all His Justice, but were seeking first money and earthly treasures. For this reason, Jesus says that He would vomit them out of His mouth. Just as they told Rome that they did not need its help in rebuilding Laodicea, so too they have not sought the riches of the Government of Heaven. As rich as they think they are, Jesus tells them that have nothing because they have not sought first the Government of God, and tells them to buy gold and white garments from Him, meaning seek first the things of the Master, to clean their eyes so they can see the foolishness of their way. These things, of course, had special meaning to the Laodiceans, who were famous for their own garments and eye-salve. Thus, they are chastised for thinking too highly of their own things and not doing their duty to God. At the same time, Jesus tells them that He is only chastising them because He loves them and admonishes them to repent, because to the overcomer, He would give to them to sit with Him in His throne. Some of them had lost sight of their priorities.

Finally, let us take note that this book was written in 68 AD, and the letter clearly states that Christ was already ruling with His Father.[iii]

The Sealed Book of the Lamb

We come now to the vision of Christ on His throne of glory, contained in the First Vision, Revelation 4:1-5:14. John has just finished acting as Christ's conduit or vehicle for the Spirit or Mentality of Christ, having delivered a specific message to each of the seven churches, which of course were typical of all the Body Politics in Asia Minor, and set a Christian legal precedence regarding the conditions and behavior of all Churches or Body Politics that would come to exist thereafter in the future.

CHAPTER 4

[1]After these things, I saw, and behold, a door being opened in Heaven!

Now, we take special note that John tells us that he has beheld a door being open in Heaven. The door was symbolic of the Lord Jesus Christ, for Christ had clearly taught His students that He was the Way, the Truth, and the Life, and that no man could enter into His Government or into the Realm of the Heavenly except through Him. Jesus calls Himself the door in John 10:9. So, in effect, John is telling the Christians that it is Christ calling him to enter through the Door, Christ Himself, into the Realm of the Heavenly, wherein there is neither time nor limitations of space.

And I heard the first voice as a trumpet speaking with me, saying, "Come up here, and I will show you what needs to happen after these things."

John now relates that he is called in the Heavenly Dimension by a voice that spoke to him as a trumpet. He now interprets for us what the melodious sound he has heard has to say, and he declares that the voice has said,

> **"Come up here, and I will show you what needs to happen after these things."**

> **[2]And at once, I became in mentality. And behold, a throne was set in Heaven, and One sitting on the throne. [3]And the One sitting was like a jasper stone in appearance, and a sardius, and a rainbow around the throne, like an emerald in appearance.**

We are told that immediately, or at once, John became in the Spirit or in the Mentality and he immediately saw a throne that was set in Heaven, and he saw the One sitting thereon. He begins to describe the One sitting as being like a jasper-stone and a sardius in appearance, with a radiant rainbow around and about the throne of glory. A jasper stone is a green-colored crystal, and a sardius is a reddish-brown-colored crystal. Emeralds are green as well, probably lighter than a jasper stone. John is describing a beautiful and intensely radiant throne scene. He is not describing in detail a person, but rather a scene of intensely bright green and blinding radiance. The scene of the throne of Christ is in truth beyond the description of man's language, but it is important to note and realize that John's witness of the throne does not involve anthropomorphic descriptions, but merely relates the indescribable, radiant Mentality of God.

Thus, John is consistent in his Christology, describing and knowing but one God Whom the Bible tells us is a Mentality, and that those who worship him must worship Him in Mentality and in truth.

> **[4]And around the throne, I saw twenty-four thrones, and on the thrones I saw twenty-four elders sitting, having been clothed in white garments. And they had golden crowns on their heads.**

The Hebrew Christians of the day would have quickly understood that John's symbolism of the twenty-four elders is representative of the Sanhedrin of Heaven, ruled over by God. We find this number supported by C.F. Deems, who writes in his book, *The Light of the Nations*:

> "From these it probably appears that the body consisted of the High-Priests (and those who had been High-Priests) and ἀρχιερεύς, chief-priests, that is to say, the heads of the twenty-four classes into which the priests were divided ..." (page 69).

We continue with our exegesis of the Apocalypse:

> **[5]And out of the throne came forth lightnings and thunders and voices. And seven lamps of fire burning before the throne, which are the seven mentalities of God; [6]and a glassy sea before the throne, like crystal.**

John now tells us that out of the throne came lightnings, thunders, and voices, indicative of a declaration of the judgments of God. We have noted that in the Apocalyptic style of the Book of the Revelation of Jesus Anointed, the number seven is employed over and over again as a continuous theme. The symbol and imagery of the glassy sea, a symbol that would appear to be unique to the Christian Apocalypse. For this reason, it seems reasonable to suggest that we look elsewhere in the Apocalypse itself to see if we might discover a better word-picture that may convey to us the understanding of what appears to be beyond clear understanding. When we employ the principle of allowing God's Word to interpret Itself, it is then that the light begins to flood in upon our understanding. Turning forward in the Apocalypse to chapter 15, verses 2-3, we find:

> And I saw, as a glassy sea having been mixed with fire. And the ones overcoming the beast and its image and its mark of the number of its name [were] standing on the glassy sea, having harps of God. And they sing the song of Moses, the slave of God, and the song of the Lamb, saying, 'Great and marvelous are your

> works, Master God Almighty, just and true are Your ways, King of the nations.'

The glassy sea is simply used to show the purity and calmness of Jesus's godly rule. The depth of the glassy sea also symbolizes the firm foundation and support given to those who stand upon the purity of God's Word or Rule of Truth, as is represented in Revelation 15:2 wherein the victors over the beast stand on the glassy sea and sing praises to Almighty God. A picture of the glassy sea also brings to mind the unblemished, unchanging, perfect rest found as the result of living under the reign of God, as we read in Isaiah:

> [B]ecause God will give us rest on this mountain, and Moabitis shall be trodden down as they tread a threshing floor with wagons ... On that day they will sing this song on the land of Ioudas, saying: Look, a strong city, and he will make our salvation its wall and outer wall. Open the gates; let a people enter that keeps righteousness and that keeps truth, that lays hold of truth and that keeps peace, because in you have they hoped, O Lord, forever - the great, everlasting God, you who have humbled and brought down those who dwell in lofty places; you will cast down strong cities and bring them down to the ground, and the feet of the gentle and humble will trample them (Isaiah 25:10; 26:1-6 NETS).

This prophecy in Isaiah is clearly in reference to the destruction of Jerusalem, for it says that these things were to occur in the day that Moab was trodden down. Next we read:

> **And in the midst of the throne and around the throne, four living creatures, full of eyes before and behind. [7]And the first living creature was like a lion; and the second living creature like a calf; and the third living creature having a face like a man; and the fourth living creature like an eagle flying. [8]And the four living creatures each one had six wings around, and within being full of eyes.**

The first living creature is described as a lion, the second a calf, the third a man, and the fourth like an eagle flying. This is unmistakable symbolism for the Host of the Government of the Israel of God, as ordained under the administration of the law by Moses in the day when all Israel was encamped and divided into four main divisions, with respective subdivisions. In Numbers 2 and 3, the Bible records the arrangement of the Israelite encampment. Judah headed the encampment of the tribes to the east, Reuben to the south, Ephraim to the west, and Dan to the north. The Bible also records that each of these tribes were represented by one of the living creatures mentioned above in Revelation 4:7. Revelation itself reveals that the lion represents the tribe of Judah in chapter 5, verse 5:

> "And one of the elders said to me, "Do not weep, Behold, the Lion being of the tribe of Judah, the Root of David, overcame to open the scroll, and to loose its seven seals."

This identification of the tribe of Judah is also attested to in Genesis 49:9. Therefore, it is logical and reasonable to conclude that each of the other living creatures represent the other three tribal divisions which headed the encampment of Israel under Moses.

Reuben's ensign is attested to be the sign of the man in Genesis 30:14, for the mandrake root is called by this name because its shape is that of a man; Ephraim's sign is attested to be an ox or calf in Deuteronomy 33:17; Dan's sign is shown to be the sign of the eagle in Ezekiel 1:10, substituting this eagle for the serpent mentioned in Genesis 49:17. These signs are the standards mentioned in Numbers 2 and 3. Each standard is represented by the symbolic signs mentioned above.

This is the only logical conclusion as to what the four living creatures represent here. This conclusion is testified to in the Old Testament, and is supported by internal evidence specifically noting Judah as representing the lion; therefore, it must be that the other living creatures represent other tribes, and the other tribes are those which headed the divisions of Israel in the encampments of Israel under Moses. This also leads us to the conclusion that the living creatures represent the entire

Israel of God, as all tribes were present in the encampment and were only headed by the four tribes herein mentioned. Therefore, the symbolism of the eyes looking backwards and forwards is indicative and symbolic of the Everlasting Government of the True Israel of God, both of the past, the present, and the seeable future.

It should also be noted that the Israelite Christians reading the Book of Revelation would have been aware of the symbolic representations of the tribes as mentioned here in Revelation and the Old Testament. They also would have been aware of the arrangement of the Israelite encampments as recorded in the Old Testament, and therefore would be able to easily understand the meaning behind the four living creatures to be the representation of the Israel of God, past, present, and future. Thus, the imagery of the living creatures, whether in the Apocalypse or in Ezekiel, is indicative of the Everlasting Government of the True Israel of the Living God. This identity of the living creatures is further attested to by the function that they serve throughout all of their existence. They are the ones who, day and night and without rest, are in rightful praise of the Living God, saying "Separated, separated, separated, Master God Almighty." These are now the everlasting Government of Christ, and as the Everlasting Body Politic of the Israel of God give thanksgiving to the Living Christ seated on His throne and living forever, John relates that the twenty-four elders fell down before the seated Christ and worshipped the Everliving God.

And it is said, that in the culmination of the ages, when Christ's Church has put down all evil and made the enemies of Christ His footstool, that those of the Body Politic of the Israel of God, including ruling elders, will throw their crowns before the throne, and will cry with one voice in the unity of the persuasion,

> **"Master, you are worthy to receive the reputation and the honor and the power, because You created all things, and through Your will they exist."**

This final scene of praise in chapter 4 is simply a reaffirmation of the truth that is in Christ Jesus. Through Him all created things were made and subsist, and it is this declared object of praise that identifies the throne and the One that sat thereupon as the Living Jesus the Anointed One of the True Israel of God.

> **And they had no rest day and night, saying, "Separated, separated, separated, Master God Almighty, the [One] Who was, and Who is, and Who is coming!" [9]And when the living creatures will give reputation and honor and thanks to the [One] sitting on the throne, to the [One] living forever and ever, [10]the twenty-four elders fall down before Him sitting on the throne; and they will worship the [One] living forever and ever, and will throw their crowns before the throne, saying, [11]"Master, You are worthy to receive the reputation and the honor and the power, because You created all things, and through Your will they exist."**

Now we proceed to chapter five, where the redemptive and finished work of Jesus Christ is illustrated symbolically with the majestic scene of Jesus Christ coming forward to exercise His well-earned right to redeem and to restore the True Israel of God. Here it is made known that God has been holding back in revealing the events which were to occur in the last days and result in the completion of the Christian Government. The scroll is therefore representative of the end time judgments that are to fall upon the apostate Israel, or those who say they are Judeans and are not, in reference to Edomites and deceived Israelites. These judgments have been kept in the knowledge of God until the appropriate hour that no man knew, but are now to be revealed to the seer as judgment upon the apostate Israel, or rather, those Edomite Judeans who had infiltrated the Temple and priesthood and usurped the pure Israelites. They have remained sealed, awaiting the redemptive work of a Kinsman Who would purchase with His blood the fallen and usurped Government of Judah-Israel. Therefore, opening the scroll and loosening the seven seals would not only be the revelation as to what would occur in the last days, but would also indicate that the time for the execution of these judgments of God was now at hand and that the Christian Kingdom or Government would be vindicated as the True Israel of God.

CHAPTER 5

> **[1]And I saw on the right of the [One] sitting on the throne a scroll having been written within and on the back, having been sealed with seven seals. And I saw a strong messenger proclaiming with a great voice: "Who is worthy to open the scroll, and to loosen its seals?" [3]And no one in Heaven was able to open the scroll nor to see it, neither on the earth, nor underneath the earth. [4]And I wept very much, because no one worthy was found to open and to read the scroll, nor to see it.**

In the latter part of our first vision, in reference to chapter 4, the Host of Heaven concluded that part of the vision by unanimously declaring that the God of Heaven was worthy of all reputation, honor, and power. And in their praise they have declared the Living God to be the Creator of all things and the Power that sustains all things. Now, in chapter five, the second part of Vision One, John the Seer tells us that he saw on the right of the Mighty Personage sitting on the throne a scroll. He says that this scroll *was written within and without, and was thoroughly covered,* implying that on no part of the parchment was there not recorded an accusation or deed of evil on the part of the Edomite kingdom of Judea.[iv] Not only did the scroll contain the indictments against what Josephus called the most criminal race of men that had existed, but it also contained the Just Judgments of God and the orders for the execution of those judgments upon that wicked, apostate nation and economy.

Josephus, after speaking of Simon and John, the leaders of the Edomites and Zealots, writes:

> To narrate their enormities in detail is impossible; but, to put it briefly, no other city ever endured such miseries, nor since the

> world began has there been a generation more prolific in crime. Indeed they ended by actually disparaging the Hebrew race, in order to appear less ungodly in so treating aliens, and owned themselves, what indeed they were, slaves, the dregs of society and the mongrelizing mongrels of the nation. It was they who overthrew the city, and compelled the reluctant Romans to register so melancholy a triumph, and all but attracted to the temple the tardy flames. Verily, when from the upper town they beheld it burning, they neither grieved nor shed a tear, though in the Roman ranks these signs of emotion were detected (*The Jewish War* V:442-445).

In this episode of the vision, John is recalling the utter hopelessness of the nation and race of the Israel of God, when, in time past, they had had no Redeemer. John, in these few words, has illustrated the anguish of hopelessness, for he no doubt recalls a time when the true men of Israel possessed a desire for justice and reclamation of the former glory of righteousness that was once Israel, but then found themselves with no strength or ability to change or rectify or to even fight against the ever-present onslaught of corruption and mongrelization and evil. But no sooner has John reminded us of the depth of hopelessness than in verse five hope is restored by the wisdom and understanding of an elder, who speaks to John.

> **[5]And one of the elders said to me, "Do not weep, Behold, the Lion being of the tribe of Judah, the Root of David, overcame to open the scroll, and to loose its seven seals.**

This declaration of verse five declares none other than His Majesty, King of kings and Lord of lords, Jesus the Christ, as the Overcoming and Prevailing Lion of the tribe of Judah. This is clearly in reference to the establishment of the Everlasting Christian Government, as is revealed in the prophecy of Genesis 49:9-10:

> A lion's whelp you are, Ioudas; from a shoot, my son, you went up. When you reclined, you slept like a lion and like a whelp. Who

> will rouse him? A ruler shall not be wanting from Ioudas and a leader from his thighs until the things stored up for him come, and he is the expectation of nations (NETS).

The Bible here tells us that the Ruler from Judah, the expectation of the nations, will not come until the things stored up for Him also come. In other words, He would come in the fulfillment of the things stored up for Him, establishing His Rulership and Mastership over the True Israel of God, not those mongrel imposters and deceived apostates who call themselves Israel and are not, but are of their father the devil (John 8). The True Israel is identified as Christians, believers following the commandments and teachings of the Master Jesus Anointed.

Jesus is also identified as the Root of David in the Book of Revelation itself:

> I, Jesus, sent My messenger to testify these things to you over the Body Politics. **I am the Root and Race of David, the bright and morning Star** (Rev. 22:16 AST).

Thus, the Bible reveals that this Star, this Lion, this Root of David, is Jesus Christ, and that He would come and be revealed to rule over the True Israel of God, those who believe in Jesus Anointed as the One prophesied of in the Old Testament and sent to be a Redeemer, a Sacrificial Lamb of God Who would purchase His Government with His blood. Jesus would rise out of Jacob to smite Moab, representative of the Edomite Jews of Herod's government who had usurped the true Israelite believers.

These prophecies mean that the Government of Israel, the house of Judah, or the Kingdom of David are fulfilled in the Anointed One of Israel, Who is clearly revealed to be Jesus Christ. Jesus has triumphed over death and prevailed so that He might be the One to open the scroll and loose the seven seals to begin those events that bring the Government of God to completeness, and firmly establish His everlasting authority over His Government.

[6] And I saw, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as having been slain, having seven horns and seven eyes, which are the ⌊seven⌋ mentalities of God having been sent out into all the earth.

John declares that in the midst of the throne, in reference to the Holy of holies, and in the midst of the four living creatures, who are representative of the Body Politic of the True Israel of God, and in the midst of the elders, in reference to the twenty-four elders of the theocratic republic of the True Israel of God, he sees a Lamb standing.

Seven Horns, Seven Eyes, and Seven Mentalities

Now the imagery has dramatically changed from Christ being referred to as the Lion of Judah to being seen as a Lamb that had been sacrificially slain. In other words, a Lamb whose throat had been cut and bled. And upon this slain Lamb were seven horns and seven eyes, which the seer identifies as the seven mentalities of God, which now at this moment have been sent out to all the earth.

These seven mentalities of God are clearly representative of the seven Body Politics in the Book of Revelation. The seven lampstands also represent the seven Body Politics to which the letter is addressed, and the seven stars are clearly identified to be the seven messengers of the Body Politics. Their identities or the true interpretation of the symbolism is clearly stated in the Book of Revelation itself. The seven mentalities were introduced in Revelation 1:4-5 and the seven stars were first introduced in Revelation 3:1-2:

> John, to the seven Body Politics in Asia: Favor to you, and peace, from the One Who is, and Who was, and Who is coming, and from the **seven mentalities** which are before His throne; even from Jesus Anointed, the Trustworthy Witness, the Firstborn out of the dead, and the Ruler of the kings of the earth (Rev. 1:4-5 AST).

> And to the Messenger of the Body Politic in Sardis, write: "These things says the [One] having the **seven mentalities** of God and the **seven stars**: I know your works, that you have the authority that you live, but are dead. Be watching and establish the things left, which are about to die. For I have not found your works being fulfilled before God" (Rev. 3:1-2).

In the following verses, the seven lamps, seven horns, and seven eyes are introduced and identified to also be the seven mentalities:

> And seven lamps of fire burning before the throne, which are the seven mentalities of God (Rev. 4:5).

> And I saw, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, **a Lamb standing, as having been slain, having seven horns and seven eyes, which are the [seven] mentalities of God, having been sent out into all the earth** (Rev. 5:6).

Finally, in Revelation 1:19-20, the Bible clearly identifies that the seven lampstands are the seven Body Politics.

> Write what things you saw, and what things are, and what things are about to occur after these things. The mystery of the **seven stars** which you saw on My right, and the **seven golden lampstands. The seven stars are the messengers of the seven Body Politics, and the seven lampstands you saw are seven Body Politics** (Rev. 1:19-20).

Therefore, because the seven lampstands were also called and are identified as the seven mentalities of God, we know that the seven mentalities of God are the seven Body Politics. And because the seven mentalities were equated with the seven eyes and seven horns, we know that the seven eyes and seven horns are all indicative of the seven Body Politics to which this letter was written.

We should also note that the identification of the seven lampstands as the seven Body Politics was made in the opening of the Book. So when the Apocalypse is read from beginning to end, there should be no mystery as to the identification or meaning behind the seven horns, seven eyes, the seven lampstands. They are all indicative of the seven Body Politics of God. There should also be no mystery as to the meaning of the seven stars, In the following verses, the seven lamps, seven horns, and seven eyes are introduced and identified to also be the seven mentalities:

> And seven lamps of fire burning before the throne, which are the seven mentalities of God (Rev. 4:5).

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It should also be noted that the Bible declares that the seven mentalities, who were the seven churches, were sent out into "all the earth." Therefore, we see another prophecy that has been fulfilled, which is that the good message was preached to all the earth. This fact is further verified in the Letter to the Romans:

> First, I truly thank my God through Jesus Anointed for you all, **that your persuasion is spoken of in all the world**... (Romans 1:8 AST).
>
> But I say, Did they not hear? **Yes, rather, 'Into all the earth their voice went out, and to the ends of the world, their words** (Romans 10:18 AST).

So, there can be no doubt that the prophecy was fulfilled regarding the good message being preached to the ends of the world, for we find here that the Bible itself, as well as history, tells us that the words of the persuasion of Jesus Christ have gone out to all the "ends of the world."

Having now allowed the internal evidence of the Apocalypse itself to define for us the cryptic and symbolic terms of the seven horns, seven eyes, and seven mentalities or spirits, which are shown to clearly represent the seven Body Politics or Churches of Asia Minor, which in themselves represent a typical selection of Church conditions throughout the world, John now continues relating this first Apocalyptic vision in verse 7, wherein he continues to speak of the Christ, Who is now represented as the slain Lamb. Jesus takes the scroll from Him sitting on the throne. We read that the four living creatures, which as we have seen earlier are indicative of the Everliving Government of God, and the twenty-four elders, which were indicative of the twenty-four ruling elders of the Sanhedrin in Israel, and were themselves representative of the twenty-four elders, fell down before the Lamb, which is identified as being Christ.

> **[7]And He came and took from the right [hand] of the One who was sitting on the throne. [8]And when He took the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each one having harps and golden bowls full of incenses, which are the prayers of the Separated Ones.**

Here Jesus showed that He had the authority of the Father and Israel recognized this. We are told in verse 9 that this holy and magnificent host sang a new song.

> **[9]And they sing a new song, saying, "Worthy are You to receive the Scroll and to open its seals, because You were slain, and by Your blood purchased us to God out of every tribe and tongue and people and nation, [10]and made us a government and priests to our God, and we shall reign over the earth."**

Here the Heavenly Host has proclaimed its right and duty as the Christian Government of the Israel of God to reign over the earth. Now the vision continues with declarations of praise and adoration. John continues in verse 11:

> **[11]And I saw, and I heard a sound of many messengers around the throne, and the living creatures, and the elders, and their number was myriads of myriads and thousands of thousands, [12]saying with a great voice, "Worthy is the Lamb having been slain to receive the power and riches and wisdom and strength and honor and reputation and blessing."**

Here in verse 12 the seer employs the number seven in his statement to express and indicate the worthiness of the Lamb to receive the fullness and perfection of His reward, by expressing those things that the Lamb is worthy of in seven words of the language of men: power, riches, wisdom, strength, honor, reputation, and blessing. We also read that the number of those worshipping and praising the Lamb was myriads and myriads, etc., which reminds us of the promise to Abraham that his seed would be as sands of the sea. John's vision continues in verse 13:

> **13And every creature which is in Heaven, and in the earth, and underneath the earth, and the things in the sea, and everything in them, I heard saying, "To Him sitting on the throne and to the Lamb be the blessing and the honor and the reputation and the might forever and ever."**

Here the seer expresses the agreement of all original creation, with the adoration and praise and affirmation of the Lamb with all the Heavenly Host. Of course, this list can only include those things which were pronounced good and therefore no mongrels or non-created beings are meant by this verse. And finally, in verse 14 the four living creatures, which are symbolic and indicative of the Everlasting Government of the True Israel of God, pronounce the benediction of affirmation, "So be it." We are then told that the twenty-four elders fell down and worshipped the Living One forever and forever.

> **14And the four living creatures said, "So be it." And the twenty-four elders fell down and worshipped.**

Thus ends the first Apocalyptic vision of John, the Seer of Patmos.

Vengeance of the Master Released

The climax of vision one was the Host of Heaven affirming the worthiness of the Living One of God to receive adoration and worship forever and ever. Now, here in the second vision, our attentions are turned from the scene of the throne of the Government of Heaven, to observe the vengeance of the Master released upon apostate Israel in Revelation 6:1-8:4 John sees the Lamb come forth and open the first of the seals, and he hears one of the four elders of the Everlasting Israel of God, whose voice sounded as thunder, saying to John, "Come!" And with this, John obeys and is carried to another dimension in time. John says,

CHAPTER 6

[1]And I saw when the Lamb opened one of the seals, and I heard one of the four living creatures, like a sound of thunder, saying, "Come!" [2]And I saw, and behold, a white horse! And the one sitting on it had a bow. And a crown was given to him, and he went out overcoming, and that he might overcome.

The opening of this first seal depicts a conquering and victorious warrior-hero. He appears to be a victorious savior on a white horse, and is a warrior with a weapon, completing the imagery of one going forth to conquer. But he is in truth the antichrist or false Christ. He is an impostor. In his hand is a bow, but he has neither arrow nor quiver. For those who held only an uncertain knowledge of the conquering Savior, as opposed to a Scriptural, true knowledge, this antichrist would be able to deceive, for he is riding a conquering white horse and holds in his hand a weapon, and thus, superficially, he appears to be the conquering Savior, going forth to conquer. But to the more discerning it is seen that he has the wrong weapon, for the weapon of the Christ is the Sword, the double-edged Sword, the Word of God. But the weapon of the Devil is the bow and the arrow, with which he has always flung his fiery darts.

In addition to this symbolism, the impostor on the white horse is emblematic of the Herods and their dynasty of tyranny over Judah-Israel. We note that the antichrist impostor has no quiver and no arrows. He thus, in truth, must rule or impose his will by threat of others doing his bidding. Every Israelite and Hebrew understood and knew that the Herods ruled Judea only by threat of the muscle of enforcement of the Roman Army. In addition to this, these Christians well knew that the Edomite Herods were not true Hebrews, either by race or by religion. They were clearly understood to be usurpers and impostors.

The symbolism of the first seal is indicative of deception and false religion. The Herods had long sought to establish Talmudic Judaism, and were the party who endorsed and promoted the Babylonian Talmud. Yet the Herods were only one of many antichrist factions. Christ Himself had warned that before the destruction of Jerusalem there would be many false christs or false anointed ones that would come in His name, claiming to be the Christ or Savior of the nation. When we turn in the annals of history, we find the fulfillment of this first seal of the conquering antichrist to be more than accurate. Theudas is spoken of in the Bible in Acts 5:36, and Josephus writes of "many false prophets," including Theudas, who persuaded many "to take their effects with them and follow him to the river Jordan" which he said he could divide:

> Moreover, impostors and deceivers called upon the mob to follow them into the desert. For they said that they would show them unmistakable marvels and signs that would be wrought in harmony with God's design. Many were, in fact, persuaded and paid the penalty of their folly; for they were brought before Felix and he punished them. At this time there came to Jerusalem from Egypt a man who declared that he was a prophet and advised the masses of the common people to go

> out with him to the mountain called the Mount of Olives ... Setting out from Jerusalem with a large force of cavalry and infantry, he [Felix] fell upon the Egyptian and his followers, slaying four hundred of them and taking two hundred prisoners. The Egyptian himself escaped ..." (Jewish Antiquities XX:168-172, Translation by Thackeray).

Also, we read in *Jewish War* II:261:

> A still worse blow was dealt at the Jews by the Egyptian false prophet. A charlatan, who had gained for himself the reputation of a prophet, this man appeared in the country, collected a following of about thirty thousand dupes, and led them by a circuitous route from the desert to the mount called the mount of Olives ... the outcome of the ensuing engagement [with the Romans] was that the Egyptian escaped with a few of his followers; most of his force were killed or taken prisoners (Thackeray).

These are typical examples of the many false messiahs who appeared throughout the Roman Empire at this time. Josephus tells us that there were many deceivers and impostors who persuaded men to follow after them. These were all men claiming to be the savior of the nation of Israel. Many, many other false messiahs arose at this time in the Roman Empire. These are written of by Graetz in *Geschichte der Juden* volume 3 page 16. Also, the Bible itself tells us that there were other false prophets at this time:

> ... they found a certain conjurer, a false prophet, a Judean whose name was Barjesus ... (Acts 13:6 AST; 62 AD).

> For such are false-ambassadors, deceitful workers, transforming themselves into ambassadors of the Anointed. Did not Satan marvelously transform himself into a messenger of light? (II Corinthians 11:13-14 AST; 56 AD).

> But false prophets were also among the people ... (II Peter 2:1 AST; 62 AD).
>
> Beloved, do not be persuaded by every mentality, but test the mentalities, if they are of God, because many false prophets have gone forth into the world (I John 4:1 AST; 60-65 AD).

Let us notice that it is lies and false beliefs that led to bloodshed. Above, those men who followed deceivers into the desert wound up imprisoned or dead, not only spiritually but physically as well.

As we see in the opening of the next seal, the weapon and the color of the horse changes to a sword and the color red, representing warfare and bloodshed, also as predicted by Jesus:

> **[3]And when He opened the second seal, I heard the second living creature saying, "Come." [4]And another horse went out – red. And it was given to him sitting on it to take peace from the earth, and that they should slay one another. And a great sword was given to him.**

At the time Jesus first made these prophecies, the Roman Empire was enjoying the greatest peace it had ever known. For forty years the door of the temple of Janus was closed, indicating that there was peace throughout the Roman Empire. Yet, Jesus predicted that there would be wars and rumors of wars, nation raised against nation. Did this happen? Yes, years after the prophecy of Jesus. Tacitus records in The Annals, between the years of 47 and 66 AD that there were wars in Germany, Africa, Thrace, Gaul, among the Parthians, in Britain, and in Armenia. Josephus, too, records the sudden rash outbreak of wars across the known Roman world. We read in *The Bible Verified* by Andrew W. Archibald:

> So too from Josephus we learn what upheavals there were throughout the empire. 'In all Syria,' he says, the disorders were terrible; 'every city was divided into two armies,' Syrians and Jews; 'so the daytime was spent in shedding of blood, and

> the night in fear.' We are told that it was 'common to see cities filled with dead bodies still laying unburied, and those of old men mixed with infants; ... women also lay among them.' No wonder with the dead thus scattered about promiscuously Josephus could only call the calamities inexpressible. Thirteen thousand were slain in Scythopolis. Ten thousand at Damascus had their 'throats cut.' Twenty thousand were killed 'in one hour's time' at Cæsarea. In Alexandria neither old nor young were spared till fifty thousand lay dead in 'heaps.' Nor was it single provinces here and there which felt the commotions. The empire itself was rocking to its foundations just previous to the eventful year of 70. There were four emperors within two years, and all of them met violent deaths ...So that it was not now and then a province, but it was, as Suetonius says, 'The empire,' which was in a 'disturbed and unsettled state.' Such is the testimony as to the facts by historians who little knew that Christ had foretold all forty years before ... (183-185).

Dio tells us of many of the wars and rebellions that had come to a head by 68 AD:

> While Nero was still in Greece, the Jews revolted openly, and he sent Vespasian against them. Also the inhabitants of Britain and of Gaul, oppressed by the taxes, were becoming more vexed and inflamed than ever (LXIII 23:1).

Dio records "various uprisings against the Romans took place" (LXIV 10:3) into 70 AD, and tells us of a battle at Cremona where 40,000 men died on each side.

So we see that indeed there were wars and nation raised against nation. The opening of the second seal and the revelation of the red horse simply remind us of Christ's prophecy of the Mount of Olives which was being fulfilled.

Next, with the opening of the third seal, we see the black horse, with which comes a balance representing famine, for he measures out less than a quart of wheat for more than a day's wages, and about three quarts of the inferior grain for more than a day's wages:

> **[5]And when He opened the third seal, I heard the third living creature saying, "Come." And I saw, and behold, a black horse, and the one sitting on it having a balance in his hand. [6]And I heard a voice in the midst of the four living creatures saying, "A choenix of wheat for a denarius, and three choenixes of barley for a denarius, and do not damage the oil and wine."**

This prophecy of Jesus was also fulfilled as signs telling of the coming day of vengeance. We read of famine all over the empire. From *The Bible Verified* by Archibald, we read:

> Josephus mentions a 'famine' in the reign of Claudius so severe that 'many people died for want of what was necessary to procure food.' Suetonius refers to a 'pestilence' at Rome under Nero, and he says, 'within the space of one autumn there die no less than thirty thousand persons.' Tacitus speaks of a 'failure in the crops, and a famine consequent thereupon' (186).

Because these famines occurred under Claudius, who reigned from 41-54 and Nero, whose reign ended in 68 AD, these famines were rampant over the empire even before the commencement of the war which resulted in the destruction of Jerusalem. Still, during the destruction of Jerusalem in 70 AD, famine and plagues also occurred. Josephus writes in *Jewish War* V:511-518:

> For the Jews, along with all egress, every hope of escape was now cut off; and the famine, enlarging its grip, devoured the people by the households and families. The roofs were thronged with women and babes completely exhausted, the alleys with the corpses of the aged; children and youths, with swollen figures, roamed like phantoms through the market-places and collapsed wherever their doom overtook them. ... And amidst these calamities there was neither lamentation nor wailing: famine stifled the emotions, and with dry eyes and grinning mouths these slowly dying victims looked on those who had gone to their

> rest before them. ... And each victim expired with his eyes fixed on the temple and averted from the rebels whom he left alive" (Thackeray).

Also,

> Not a spot in the city was left bare: every corner had its corpse, the victim of famine or sedition (*Jewish War* VI: 369).

Once again we see reference to Christ's prophecies made on the Mount of Olives. These prophecies were coming to fruition at the time of the writing of the Book of Revelation, which was written in 68 AD, only two years before the destruction of Jerusalem. The opening of the seal which brings forth the horse of famine is a reminder of Christ's prophecies regarding the famines and plagues which were to come as signs to the true Christians regarding the end time or the day of vengeance, and we see that this prophecy, like the others, was fulfilled.

In addition to describing the elevated costs of food because of famine and plagues, the voice says "and do not damage the oil and wine." This can only be in reference to the oil and wine used in the temple for the burnt-offerings, described by Josephus in *Jewish War,* V:562-565:

> John, when the plunder from the people failed him, had recourse to sacrilege ... He accordingly drew every drop of the sacred wine and of the oil, which the priests kept for pouring upon the burnt-offerings and which stood in the inner temple, and distributed these to his horde, who without horror anointed themselves and drank therefrom. Nor can I here refrain from uttering what my emotion bids me to say. I believe that, had the Romans delayed to punish these reprobates, either the earth would have opened and swallowed up the city, or it would have been swept away by a flood, or have tasted anew the thunderbolts of the land of Sodom. For it produced a generation far more godless than the victims of those visitations, seeing that these men's frenzy involved the whole people in their ruin (Thackeray).

Finally, with the opening of the fourth seal, we see the pale green horse emerge, and it carries Death, and the grave or Hades follows after.

> **[7]And when He opened the fourth seal, I heard a voice saying, "Come." [8]And I saw, and behold, a pale green horse, and the name of the one sitting upon it – "Death." And Hades followed after him. And authority was given to them to kill over the fourth of the earth with sword, and with famine, and with death, and by the wild beast of the earth.**

The Seer says that authority was given the four horsemen to kill a fourth of the earth or land with false religion (the white horse), sword (the red horse), with famine (the black horse), and with death (the pale-green horse). Ezekiel first prophesied of this in Ezekiel 6:11-12 (LXX):

> This is what the Lord says: Clap your hand, and stomp your foot, and say, Good, good! For all the abominations of the house of Israel, they shall fall by the sword and by death and by famine. The one who is near shall fall by the sword, while the one who is far away shall come to an end by death, and the one gripped by hunger shall be finished off, and I will spend my anger upon them.

Let us compare this to parallels found in Matthew 24:

> See that not any lead you astray. For many will come saying on My authority, 'I am the Anointed,' and will cause many to err [The first seal; the white horse]. But you are going to hear about wars and rumors of wars. See, do not be disturbed. For these things must take place, but the end is not yet. For nation will be raised against nation, and government against government [the second seal; the red horse], and there will be famines and earthquakes against places [the third and fourth seal; the green and black horse] ..." (Matthew 24:4-7 AST).

Therefore, it is easily shown that this portion of Revelation is a reminder to the first century Christians of the prophecies of Jesus, which were now being fulfilled in the years preceding AD 70. The Christians then would realize that the signs of the coming Day of Vengeance were occurring. The wait would soon be over for the day when Jesus would take vengeance for the blood of martyred Christians and the True Israel of God, and when He would execute His Just Judgments as punishment on those of apostate Israel who counted His Word for nothing and blasphemed His Separated Mentality. So we see that all these symbolic signs of the horses are used to represent the signs of war-judgment that are to be carried out on the apostate and imposter Israelites and which result in death, or that which is symbolized by the pale-green horse.

> **[9]And when He opened the fifth seal, I saw under the altar the lives of those having been slain for the Word of God, and for the witness which they had. [10]And they cried with a great voice, saying, "Until when, Separated and True Master, do You not judge and take vengeance for our blood, from those dwelling on the earth?" [11]And there was given to each one a white robe. And it was said to them that they should rest yet a little time, until might be fulfilled also their fellow slaves and their brothers, those being about to be killed, even as they.**

Under Nero and other emperors the emperor worship cult flourished, which set the Roman emperor up as a god, with equal status to the other pagan gods. However, the true Christian Israelites refused to worship these emperors as gods because to do so would be to set up other gods before the true God. Apostate Israelites, on the other hand, participated in this emperor worship. So, Nero saw to it that Christians were murdered for their persuasion in Jesus Anointed; they were burned as lamps to light the cities, and were mauled to death by animals. They were even mauled by Nero himself who was known as the 'Beast of Rome.' True Christians were hated and arrested for what is called "crimes against humanity" then, just as they are today.

> Christus, from whom the name [Christian] had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judea, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their centre and become popular. Accordingly, an arrest was first made of all who pleaded guilty; then, upon information, an immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination, when daylight had expired. Nero offered his gardens for the spectacle ... (Tacitus The Annals XV:44, translated by Alfred John Church and William Jackson Brodribb).

This capture and persecution of the children of God was also a fulfillment of the prophecy made by Jesus:

> But before all these things, they will lay their hands on you, and will persecute you, delivering you into the synagogues and prisons (Luke 21:12 AST).

So, we read that this persecution would occur before the tribulations of wars, famines, and plagues, etc., which they certainly did. At the time of the speaking of this verse in Luke, the Roman Empire was enjoying the greatest peace it had ever known. Now we read that the believers of Jesus would be persecuted, and that famines, plagues, and wars would follow after. History records that this is exactly what happened. And we see that the Apocalypse at this point is recounting the words of Jesus regarding the final prophecies of the days of vengeance.

Therefore, verses 9-11 are in reference to these Christian martyrs who were murdered by the hands of those blasphemous pagans of Nero's day at the bequest of the Edomite Herodians. We are told that,

> **"they cried with a great voice, saying, "Until when, Separated and True Master, do You not judge and take vengeance for our blood, from those dwelling on the earth?"**

They are given white robes, i.e., spotless, unblemished robes, and told to rest a little time until that might be fulfilled, indicating that the Separated Master would judge and in a little while take vengeance for their blood and for the blood of those brothers who were about to be killed also for their persuasion in Jesus. Here we are told that their Christian brothers would be murdered for their witness and that soon God would take vengeance and execute judgment upon the murderers of those who professed the Word of God. We must take note of the phrase "yet in a little time" in reference to when the judgment would be executed. There can be no doubt as to the nearness of the coming vindication.

> **[12]And I saw when He opened the sixth seal. And a great earthquake occurred. And the sun became black as sackcloth made of hair; and the moon became as blood; [13]and the stars of the heaven fell to the earth, as a fig-tree, being shaken by a great wind, casts its unripe figs. [14]And the Heaven departed like a scroll being rolled up. And every mountain and island were moved out of their places. [15]And the kings of the earth, and the great ones, and the rich ones, and the commanders, and the powerful ones, and every slave, and every freeman hid themselves in the caves and in the rocks of the mountains. [16]And they said to the mountains and to the rocks, "Fall on us, and hide us from the face of the [One] sitting on the throne, and from the wrath of the Lamb, [17]because the great day of His wrath has come; and who is able to stand?"**

We see once again a parallel between the prophecies of Jesus on the Mount of Olives and the opening of the scrolls of Revelation. In order to better understand this passage, we need also to examine the parallels between the vision revealed by the opening of the sixth seal and that of the prophecy made by the Master Jesus on the Mount of Olives in Matthew 24, wherein Jesus quoted from Isaiah 13:10; 34:4. We also find reference to this passage in Luke, wherein Jesus quotes from Hosea 10:8. Jesus said:

> "And immediately after the affliction of those days, 'the sun will be darkened, and the moon will not give her light, and the stars will fall from heaven, and the powers of the heaven will be shaken.' And then will appear the sign of the Son of man in the heavens" (Matthew 24:29-30 AST).

> "Daughters of Jerusalem, do not weep over Me, but weep over yourselves, and over your children. For behold, days will come in which they will say, 'Blessed are the barren and the wombs which did not bear, and the breasts that did not give suck.' Then 'they will begin to say to the mountains, 'Fall on us!' And to the hills, 'Cover us!'" (Luke 23:28-30 AST).

Thus, it becomes evident that the opening of the sixth seal reveals the great day of the Lord, the Day of Vindication for the Separated Ones of Heaven. This is the day that vengeance would be executed on those enemies of God, and the day that the True Israel of God would be vindicated. Because of the parallels between the passages quoted above, it must be recognized that these verses speak of the same event or events. Jesus also said that this Day of Vindication, the time of these events, would occur in the lifetimes of those listening. He said in Luke 23:28 (AST):

> Daughters of Jerusalem, do not weep over Me, but weep over yourselves, and over your children.

He said this to indicate that the contemporaneous apostates of their nation would be suffering in their lifetimes, along with their children, during the days of tribulation which we are reading about in Revelation 6 and in Matthew 24. Thus, it can be logically concluded that the apostates whom He was addressing, those of the nation of Judea, would be alive to experience this tribulation. We also note that He said in Matthew 24:34 (AST):

> Truly I say to you, In no way will this generation pass away until all these things have occurred.

For those who would say that *generation* here could just as easily be translated *race*, we need only point out Matthew 16:28, which states:

> Truly, I say to you, There are some standing here who will in no way taste of death until they see the Son of man coming in His Government (AST).

This Scripture is also paralleled in Mark 9:1 and Luke 9:27. Also, the Book of Revelation itself states in Revelation 1:7:

> Behold, He comes with the clouds, and every eye will see Him, and the ones who pierced Him ... (AST).

It is obvious that all these things would occur in the time frame of the lives of those who heard Jesus teach and those who pierced Him, for they would all see Him coming in His government. Jesus declared in Matthew 24:1-2 (AST) that the temple of Jerusalem would be utterly destroyed:

> And going forth, Jesus went away into the temple, and His students came up to Him to show Him the buildings of the temple. But Jesus said to them, 'Do you not see all these things? Truly, I tell you, There will not at all be left one stone on another stone which in no way will not be thrown down.'

So we are given perhaps the greatest sign of all concerning the end of the age or the Day of Vindication. The destruction of the Temple, the center of the Judean economy, would result in the fall of the Judean economy and end a great eon or age in history. At this time, the government of the Edomite Jews, who had usurped the Government of the True Israelites, would fall, and there would no longer be an apostate or imposter nation ruling over Israel, as had been the case for hundreds of years without any claim at all to godly authority. Yet, as surely as He warned the nation of the impending death of the apostate Israelites, He also declared the good news of a way of escape for the true Israel, the Church of the Firstborn.

Jesus declared:

> And when you see Jerusalem being encircled by armies, then know that the time of its ruin has come. Then those in Judea, let them flee into the mountains, and those in the midst of it, let them go out, and those in the open spaces, let them not enter into it. For these are the days of vengeance; all the things that have been written are to be fulfilled. But woe to the pregnant women and those giving suck in those days; for great distress will be on the earth, and anger on this people (Luke 21:20-23 AST).
>
> Then when you see the 'abomination of desolation' which was spoken of by Daniel the prophet, standing in the Separated Place (the one reading, let him understand), then let those in Judea flee to the mountains; he on the housetop, do not let him descend to take a thing from his house; and the one in the field, do not let him return behind to take his garment. But woe to those having in the womb and those suckling in those days. And pray that your flight not occur in the winter, nor on a sabbath; for there will be great affliction, such as has not occurred from the beginning of the world until now; no, nor ever will be (Matt. 24:15-21 AST).

Here we see several things happening. First, we see that the 'abomination of desolation' is paralleled with Jerusalem being surrounded by armies in these two passages. We see that the abomination of desolation is the Roman army marching on Jerusalem.

> Vitellius got himself ready for war against Aretas with two legions of heavy-armed infantry and such light-armed infantry and cavalry as were attached to them as auxiliaries. Proceeding from the kingdoms that were under the Roman yoke, he pushed toward Petra and occupied Ptolemais. Since he had started to lead his army through the land of Judeae, the Judeans of highest standing went to meet him and entreated him not to march through their land. For, they said, it was contrary to their tradition to allow images, of which there were many attached to the military standards, to be brought upon their soil ... (Jewish Antiquities XVIII:119-123).

Therefore, it can be said that the ensigns or pagan images which were carried as standards of the Roman army were not to be allowed on the holy grounds. When these standards were erected in the soil, the Roman soldiers had to pay homage to the signs of the Caesar as part of the Imperial Cult. In Luke, the destruction of Jerusalem is called 'ruin', in Matthew and Daniel it is called 'desolation.' The account given by Matthew and Mark both speak of the abomination of desolation and says for the one reading to understand, i.e. it was in cryptic language. But Luke clearly explains what this is and does not say that the one reading must understand. The abomination of desolation and the armies surrounding the city for its desolation or ruin are the same thing. The abomination is the pagan Roman army with their pagan ensigns or idols marching on the Separated Place. This abomination was therefore the ruin or desolation of Jerusalem, and this was the sign telling the believers to flee to the mountains.

Christ is telling those people who believe in Him to flee the city when it is encircled by armies. Those who believed in Him, the True Israelites, would know to listen to His words and flee the city of Jerusalem and the land of Judea, to escape that which He calls the day of vengeance, which we have already identified to be the same day as described in the vision of the opening of the sixth seal. We are also told the exact place in which this vengeance would occur. We are told that this is the land of Judea, and that Jerusalem would be surrounded by armies and that it would be ruined or desolated.

History tells us that in 66 AD, the Roman army surrounded Jerusalem and very nearly brought about its destruction then. However, for apparently no reason at all, Cestius Gallus, the commander of the army, ordered a retreat. History records that at this time many Christians fled the city, noting the signs, such as the Roman eagle and the standards gathered around the city that were occurring, and heeding the words of Jesus. At this time, the city gates were opened and anyone who wanted to had the chance to leave. We can easily see and understand that it was at this time that God made a way for those who remembered His words to safely flee the city and escape the retribution of the days of vengeance or the Lord's Day.

Josephus writes:

> Cestius ... suddenly recalled his troops ... contrary to all calculation, retired from the city ... (*Jewish War* II:540).
>
> After this catastrophe of Cestius many distinguished Judeans abandoned the city as swimmers desert a sinking ship (*Jewish War* II:556).

We can only speculate as to how many Christians fled the city, but we must know that all true Christians who believed Jesus and recognized the signs of His prophecies fled the city, during which the doors of the city stood open for some time. Anyone who wanted to could have left the city at this time in order to flee the coming wrath. Therefore, it is apparent that God made allowance for those who believed in Him to flee into the mountains, just as He said He would, that He did indeed make a way of escape.

We know that we are to look for these times of tribulations - the famine, the death, and the bloodshed - to happen in Jerusalem. We must also note that this is called throughout the Bible, both in the Old and New Testaments, the *Day of*

Vengeance, or *the great and terrible day of the Lord* as translated in the KJV. Nowhere in the Bible is this described as the "second coming" of the Master. This is because the "second coming," or the time in which Jesus promised He would return to His people, occurred on the Day of Pentecost when He returned as the Holy Spirit, the Mentality of Separation to indwell His people and to remain with them forever.

The Book of the Apocalypse, the words of Jesus in the Gospels, and the prophets of the Old Testament called the end-time, the destruction of the Judean economy and the temple in Jerusalem, the Day of Vengeance. This would be the time when the blood of the Master and those Separated Ones who were murdered because of their profession of the Word of God would be vindicated. The Separated Ones cried out in Revelation:

> "Until when, Separated and True Master, do You not judge and take vengeance for our blood, from those dwelling on the earth?"

This was the purpose of the Day of Vindication as prophesied of in the Old and New Testaments by Jesus Christ. Jesus, at this time, took vengeance for the blood of the True Israelites and executed His Just Judgments upon apostate Israel in Judea.

Now, let us further examine all these prophecies to see if they occurred.

> And when you see Jerusalem being encircled by armies, then know that the time of its ruin has come. Then those in Judea, let them flee into the mountains, and those in the midst of it, let them go out, and those in the open spaces, let them not enter into it. For these are days of vengeance; all the things that have been written are to be fulfilled. But woe to the pregnant women and those giving suck in those days; for great distress will be on the earth, and anger on this people (Luke 21:20-23 AST).

Indeed, Jerusalem was surround by armies and then utterly destroyed. Jerusalem was first encompassed by the Roman army in 66 AD and was completely destroyed in 70 AD. All of the prophecies of the Day of Vindication were completely fulfilled at this time, for Jesus said above that the time of Jerusalem's destruction would be the "days of vengeance; all the things that have been written are to be fulfilled." Therefore, there will be no new revelation, for Jesus was the Final Revelation.

> Following Nero's death (68), he promoted the imperial succession of Vespasian who, upon gaining the office, gave Titus charge of the Jewish War. His campaign, in which 1,000,000 Jews were reputed to have died, culminated in the capture and destruction of Jerusalem. The Arch of Titus (81), still standing at the entrance to the Roman Forum, commemorated his victory (*The Encyclopedia Britannica,* volume 11, page 806).

Armies surrounded Jerusalem and eventually fulfilled the prophecy "that the time of its ruin has come." It was destroyed, completely leveled, in September of AD 70. We must further read into the history books to determine the absolute destruction and calamities that befell this city at this time. These calamities and the destruction of the city and the people therein was the work of Almighty God executing His Just Judgments and vengeance upon those apostate Israelites of Judea. Jesus also said,

> For these are the days of vengeance; all the things that have been written are to be fulfilled. But woe to the pregnant women and those giving suck in those days; for great distress will be on the earth, and anger on this people (Luke 21:22-23 AST).

In the days of vengeance, the destruction of the city and the temple would bring with it such woes that Jesus tells those apostates who would perish that there would be great distress upon the earth, and anger on this people. What was this great distress upon the earth or land spoken of? We can answer this question by turning in Josephus once again, as we know that the time of the destruction of the city and temple which would occur with this tribulation happened in AD 70, as recorded in this first-hand account. Let us hear of the judgment executed by God on these evil people (Josephus *Jewish War* V:511-518):

> For the Jews, along with all egress, every hope of escape was now cut off; and the famine, enlarging its grip, devoured the people by the households and families. The roofs were thronged with women and babes completely exhausted, the alleys with the corpses of the aged; children and youths, with swollen figures, roamed like phantoms through the market-places and collapsed wherever their doom overtook them. As for burying their relatives, the sick had not the strength, while those with vigour still left were deterred both by the multitude of the dead and by the uncertainty of their own fate. For many fell dead while burying others, and many went forth to their tombs ere fate was upon them. And amidst these calamities there was neither lamentation nor wailing: famine stifled the emotions, and with dry eyes and grinning mouths these slowly dying victims looked on those who had gone to their rest before them. The city, wrapped in profound silence and night laden with death, was in the grip of yet fiercer foe - the brigands. For breaking into habitations that were now mere charnel-houses, they rifled the dead and stripping the coverings from the bodies departed with shouts of laughter; they tried the points of their swords on the corpses and ran them through some of the prostrate but still living wretches, to test the temper of the blade, but any who implored them to lend them their hand and sword they disdainfully left to the mercy of the famine. And each victim expired with his eyes fixed on the temple and averted from the rebels whom he left alive. The latter at the outset ordered the bodies to be buried at the public expense, finding the stench intolerable; afterwards, when incapable of continuing this, they flung them from the ramparts into the ravines (Thackeray).

Here we read of the horror of this war. It must be remembered that although this sounds horrible, it was indeed the most beautiful thing to the Christians, in that God, Who is Just and True, executed His Judgments upon these evil people, keeping His promises and once again showing that He cannot lie. What befell this people is the righteous punishment that they deserved for their crimes against the True Israel of God and their wanton blasphemy of Almighty God.

> And going forth, Jesus went away into the temple, and His students came up to Him to show Him the buildings of the temple. But Jesus said to them, 'Do you not see all these things? Truly, I tell you, There will not at all be left one stone on another stone which in no way will not be thrown down (Matthew 24:1-2 AST).

Again, we note that the Roman army completely destroyed the city and the temple of Jerusalem, as is also recorded in the well-known work of Josephus, *Jewish War* VII:1-4:

> The army now having no victims either for slaughter or plunder, through lack of all objects on which to vent their rage - for they would assuredly never have desisted through a desire to spare anything so long as there was work to be done - **Caesar ordered the whole city and the temple to be razed to the ground**_...the city was so completely leveled to the ground as to leave future visitors to the spot no ground for believing that it had ever been inhabited. Such was the end to which the frenzy of revolutionaries brought Jerusalem, that splendid city of world-wide renown (Thackeray).

Josephus is not the only historian to record the destruction of the Temple. However, many believe that this prophecy was not fulfilled because of the so-called "Wailing Wall" in present day Jerusalem, which leads them to believe that a stone was left on a stone. However, this "wall" was never a part of the Temple. In fact, this wall is merely a distant retaining wall on the hill on which the temple was built. It was never a part of the temple, and was probably covered by dirt, even at the time of the destruction of the temple. It must be stressed that this wall was never a part of the Temple, and therefore does not support the claim that the prophecy which stated that no stone would be left on another was not fulfilled.

There is no way that it can be argued that the Temple was not completely destroyed, just as Jesus Christ said it would happen. This destruction of the Temple and the city of Jerusalem was part of the end-time fulfillment prophecies. It is perhaps the most astounding feat, as the city of Jerusalem was one of the greatest cities in all the world, and the Temple was at that time one of the seven wonders of the world. This is why it was so hard to believe that the temple could be utterly destroyed. However, once again we see that God cannot lie, and that what He promised would happen did happen.

> **[12]And I saw when He opened the sixth seal. And a great earthquake occurred. And the sun became black as sackcloth made of hair; and the moon became as blood; [13]and the stars of the heaven fell to the earth, as a fig-tree, being shaken by a great wind, casts its unripe figs. [14]And the Heaven departed like a scroll being rolled up. And every mountain and island were moved out of their places.**

Many people like to point out how many more earthquakes there are today in order to try and prove that "Jesus is coming back." However, history records that great earthquakes occurred in Crete, Smyrna, Miletus, Chios, Asia, and even in Laodicea under the reign of Nero. Earthquakes occurred all over Asia, many overturning whole cities at once. There were also earthquakes in Rome, Judea, and Campania. All these earthquakes occurred between the time of the Mount of Olives prophecy made by Jesus and the time of the destruction of Jerusalem in 70 AD.

Because we have already established that these prophecies recorded in the Apocalypse are those same prophecies made by Jesus, then we can easily see that this great earthquake is representative of all these earthquakes which were prophesied of by Jesus 40 years before the destruction of Jerusalem. These quakes all occurred around 10 years before 70 AD, and continued happening up until the time of Jerusalem's destruction. In fact, Tacitus, Josephus, and Seneca all write of mighty earthquakes that shook the earth at this time.

> Tacitus ... also states that "frequent earthquakes occurred, by which many houses were thrown down.' He alludes to one year wherein 'twelve populous cities of Asia fell in ruins from an earthquake'; and he adds, 'It is related that immense mountains sank down, that level places were seen elevated into hills, and that fires flashed forth during the catastrophe.' Josephus describes an earthquake where there were 'amazing concussions and bellowings of the earth.' Finally, Seneca, in the year 58 writes: 'How often have cities of Asia and Achæa fallen with one fatal shock! how many cities have been swallowed up in Syria! how many in Macedonia! How often has Cyprus been wasted by this calamity! how often has Paphos come to ruin! News has often been brought us of the demolition of whole cities at once.' In light of such testimony how striking Christ's prediction, 'great earthquakes, and in divers places famines and pestilences'! (*The Bible Verified*, page 186).

In addition to the signs of the earthquakes, there would be signs in the skies, involving the sun, moon, and stars. Let us examine the Old Testament passages regarding this prophecy:

> For the stars of heaven and Orion and all the ornament of heaven will not give light, and it will be dark when the sun rises, and the moon will not give its light... Heaven shall roll up like a scroll, and all the stars shall fall like leaves from a vine and as leaves fall from a fig tree (Isaiah 13:10; 34:4 NETS).

> The earth shall be disturbed before them, and the sky shall be shaken. The sun and the moon shall grow dark, and the stars shall shed their brightness. The Lord shall give forth his voice before his force, because exceedingly large is his encampment, because strong are the actions of his words. For great is the day of the Lord, great and exceedingly remarkable, and who shall be sufficient for it? (Joel 2:10-11 NETS).

> I will give portents in the sky and on earth: blood and fire and the vapor of smoke. The sun shall be turned to darkness, and the moon to blood, before the great and notable day of the Lord comes (Joel 2:30-31 NETS).

Does history record these types of happenings? During the days of Vitellius, Dio says (LXV 8:1):

> A comet was seen, and the moon, contrary to precedent, appeared to suffer two eclipses, being obscured on the fourth and on the seventh day. Also people saw two suns at once, one in the west weak and pale, and one in the east brilliant and powerful.

Dio later tells us (LXV 11:1):

> The great confusion which under these conditions prevailed in the camp of Vitellius was increased that night by an eclipse of the moon. It was not so much its being obscured (though even such phenomena cause fear to men who are excited) as the fact that it appeared both blood-coloured and black and gave out still other terrifying colours.

Notice that just as in the Revelation and the prophecies of Joel, the moon did indeed become colored as blood. Of other signs, Josephus tells us:

> So it was when a star, resembling a sword, stood over the city, and a comet which continued for a year. So again when, before the revolt and the commotion that led to war ... a light shone round the altar and the sanctuary that it seemed to be broad daylight; and thus continued for half an hour. Again ... there appeared a miraculous phenomenon, passing belief. Indeed, what I am about to relate would, I imagine, have been deemed a fable, were it not for the narratives of eyewitnesses and for the subsequent calamities which deserved to be signalized. For before sunset throughout all parts of the country chariots were

> seen in the air and armed battalions hurtling through the clouds and encompassing the cities. Moreover, at the feast which is called Pentecost, the priests on entering the inner court of the temple by night, as their custom was in the discharge of their ministrations, reported that they were conscious, first of a commotion and a dim, and after that of a voice as of a host, 'We are departed hence' (*The Jewish War* VI:289-300).

The Roman historian Tacitus independently confirms these events:

> Prodigies had occurred, which this nation, prone to superstition, but hating all religious rites, did not deem it lawful to expiate by offering and sacrifice. There had been seen hosts joining battle in the skies, the fiery gleam of arms, the temple illuminated by a sudden radiance from the clouds. The doors of the inner shrine were suddenly thrown open, and a voice of more than mortal tone was heard to cry that the Gods were departing. At the same instant there was a mighty stir as of departure" (*The Histories* 5:13).

Thus, we see in the prophecy of Joel the reference to blood and fire. This is speaking of the great fire that was set in Jerusalem in AD 70, after which that which was left of the city was completely leveled by the Romans under the order of Caesar. Notice the reference to blood, fire, and smoke, which is immediately followed by the sun turning into darkness and the moon into blood. Despite the orders of General Titus, the entire city was set on fire. Burning a city the size of Jerusalem would create a enormous fire, large enough to create a cloud of ash and smoke that would darken the whole sky, including the sun. Thus, because they could not see it, "the Heaven departed like a scroll being rolled up." In other words, the Heaven disappeared as smoke and ash clouds billowed up from the city. And the moon would turn into blood as a result of the aftermath, wherein pollution still lingered in the air, turning the moon red, just as it does today. This could be the metaphorical interpretation of these prophecies, but we also read in the

Roman historian Dio that they were literally fulfilled, as cited earlier.

So we see the prophecy of the sun being darkened, even out of the usual course for eclipses to occur. Also, the moon was literally turned blood-colored. Who else but the Living God could predict these events?

> **[15]And the kings of the earth, and the great ones, and the rich ones, and the commanders, and the powerful ones, and every slave, and every freeman hid themselves in the caves and in the rocks of the mountains. [16]And they said to the mountains and to the rocks, "Fall on us, and hide us from the face of the [One] sitting on the throne, and from the wrath of the Lamb, [17]because the great day of His wrath has come; and who is able to stand?"**

The land surrounding Jerusalem is well known for its caves and mountains. We read in Josephus that these kings of Jerusalem, the powerful, the rich, and many other people sought shelter in these subterranean places, trying to escape the wrath of God or the Roman army.

> A last and cherished hope of the tyrants and their brigand comrades lay in the underground passages, as a place of refuge where they expected that no search would be made for them, intending after the complete capture of the city and the departure of the Romans to come forth and make their escape. But this proved to be but a dream: for they were not destined to elude either God or the Romans. For the time, however, trusting these subterranean retreats, they were more active incendiaries than the Romans; all who had fled from the flames into these trenches they mercilessly slew and plundered; and if ever they found a victim with food, they snatched it from him and devoured it, all defiled with blood. At last they fought with one another over their spoils; and I verily believe that, had not capture forestalled them, they would in their excess of savagery have tasted the very corpses (*The Jewish War* VI:370-373).

Thus we see that the opening of the sixth scroll is repeating the prophecies of the Old and New Testament regarding the signs that God would give the Christians, foretelling the coming of the day of the Master, the day of vengeance. So we can ascribe all the prophecies of the Old and New Testament, including the opening of the seals in Revelation, regarding the "great and terrible day of the Lord" or the "day of vengeance" to the time of the destruction of the city of Jerusalem, as all these prophecies were fulfilled at this time. The things which Jesus promised would happen as signs of the coming day of vengeance all occurred by 70 AD.

CHAPTER 7

[1]And after these things, I saw four messengers standing on the four corners of the earth, holding the four winds of the earth, that wind should not blow on the earth, nor on the sea, nor on every tree. [2]And I saw another messenger coming up from the rising of the sun, having a seal of the Living God. And he cried with a great voice to the four messengers to whom it was given to them to harm the earth and the sea, saying, [3]"Do not harm the earth, nor the sea, nor the trees, until we seal the slaves of our God on their foreheads."

Again, we have the parallel of this verse in Matthew 24:31, where Jesus says:

> And He will send His messengers with a great trumpet, and they will gather His chosen out of the four winds from the ends of the heavens to their ends (AST).

We see that the messengers are told not to harm the earth until the chosen are sealed. This is when the gathering of the chosen out of the four winds or ends of the earth occurs. Jesus is telling His messengers not to release judgment on the earth until these chosen are sealed. It now becomes apparent that the opening of the seventh seal is the beginning of a repetition of the signs of judgment we have just read. These four messengers can be identified with the four horsemen, in that they are given authority to "harm" the earth. This is the same authority given to the horsemen to kill a fourth of the earth with the sword, famine, and death. So we see that the opening of the seventh seal is the beginning of the foreseeing of the same events revealed in the prophecies of Jesus and the opening of the seven seals.

> **[4]And I heard the number of those having been sealed: one hundred, forty-four thousand, having been sealed out of every tribe of the sons of Israel:**
> **[5]Out of the tribe of Judah, twelve thousand having been sealed.**
> **Out of the tribe of Reuben, twelve thousand.**
> **Out of the tribe of Gad, twelve thousand.**
> **[6]Out of the tribe of Asher, twelve thousand.**
> **Out of the tribe of Naphtali, twelve thousand.**
> **Out of the tribe of Manasseh, twelve thousand.**
> **[7]Out of the tribe of Simeon, twelve thousand.**
> **Out of the tribe of Levi, twelve thousand.**
> **Out of the tribe of Issachar, twelve thousand.**
> **[8]Out of the tribe of Zebulun, twelve thousand.**
> **Out of the tribe of Joseph, twelve thousand.**
> **Out of the tribe of Benjamin, twelve thousand having been sealed.**

The sealing of the 144,000 is the sealing of the Mentality of Separation in the believers' minds. The Bible itself tells us what this sealing is:

> But He confirming us and anointing us with you in the Anointed is God, and He having **sealed** us, and giving the earnest of the Mentality in our hearts (II Corinthians 1:21-22 AST).

> ...in Whom also, you, who hearing the Word of Truth, the good message of your preservation, in Whom you also have been persuaded, you were **sealed** with the Mentality of the promise of the separation, which is a pledge of our inheritance, unto the

> redemption of the preserved possession, to the praise of His reputation (Ephesians 1:13-14 AST).
>
> And do not grieve the Separating Mentality of God, by Whom you were **sealed** for a day of redemption (Ephesians 4:30 AST).

So, we see that this sealing of the forehead is the indwelling Mentality of God, who seals or marks us for the promise, for the day of redemption. This is what is happening with the sealing of the 144,000. They are being indwelled with the Mentality of Separation and thereby becoming slaves of God. This is the sealing of the New Testament, as testified to by internal evidence in the Bible itself. We notice also in the naming of the twelve tribes that the tribe of Dan is absent and is replaced by Manasseh. This is because Dan had left the rest of Israel after the Judgeship of Samson, around 1100 B.C. This missing tribe was later replaced by one of Joseph's sons, Manasseh.

When the Danites left the commonwealth, they traveled north to Sidon and to Leshem, which they renamed Dan. From this point, the Bible does not record what happened to the tribe of Dan, but it is certain that they were the first of the tribes to be sifted through the European and Mediterranean nations. It is probable that Dan continued migrating north over an extended period of time into Asia Minor and mainland Europe. They may have migrated by ship through the Mediterranean Sea, colonizing Greek and Italia. We may assume, upon the authority of ancient writers such as Aristobolus, that by the founding of Rome in 587 B.C., the Danites had reached both Rome and Greece and had influenced those nations. It may be for this reason that the serpent, which had represented Dan originally, was replaced by the eagle, the standard of the Roman Empire. Now it must not be assumed that Dan is not represented here in Revelation because the next verse shows clearly that not only Dan, but all of the other Israelites and all of the other Adamic nations throughout Europe and Asia Minor were present. Now it should be remembered that this is unprovable speculation, and we should be careful in going past the Bible with this type of speculation, as many do concerning Israel's migration. Revelation continues:

> **[9]After these things I saw, and behold, a great crowd which no one was able to number, out of every nation, even tribes and peoples and tongues, standing in front of the throne and before the Lamb, having been clothed with white robes and palm branches in their hands.**

So we also see that salvation is for all sons of Adam, not only those of the tribes of Israel; these are the nations, tribes, and peoples and different tongues mentioned here.

> **[10]And they cry with a great voice, saying, "Salvation to our God sitting on the throne, and to the Lamb." [11]And all the messengers and the elders and the four living creatures stood around the throne, and fell before the throne on their faces, and worshiped God, [12]saying, "So be it. Blessing and reputation and wisdom and thanksgiving and honor and power and strength to our God forever and ever. So be it."**

> **[13]And one of the elders answered, saying to me, "These, those having been clothed in white robes, who are they, and from where did they come?" [14]And I said to him, "Master, you know." And he said to me, "These are those coming out of the great tribulation; and they washed their robes and whitened them in the blood of the Lamb. [15]Because of this, they are before the throne of God, and serve Him day and night in His temple. And He sitting on the throne will spread over them. [16]And they will not hunger still, nor will they thirst still, nor at all will the sun fall on them, nor any heat, [17]because the Lamb in the midst of the throne will shepherd them, and will lead them on the living fountains of waters; and God will wipe off every tear from their eyes."**

Again we see the parallel between this and the previous vision. These are the martyrs, those who arrived in Heaven after the tribulation or persecution of the Christians. These Christian martyrs are in Heaven and giving praise to God. They have now found rest and eternal life. This was written as a comfort to those Christian brothers who they left behind and who were now themselves being persecuted and martyred. What could be more comforting than to know that those who were viciously and unjustly murdered for their persuasion are being comforted by God among the Heavenly Host? In continuing, we will further see that these are the same martyrs crying for vengeance, saying: "Until when, Separated and True Master, do You not judge and take vengeance for our blood, from those dwelling on the earth?"

CHAPTER 8

[1]And when He opened the seventh seal, a silence occurred in Heaven, about a half-hour. [2]And I saw the seven messengers who stood before God, and seven trumpets were given to them.

[3]And another messenger came and stood at the altar, having a golden censer. And much incense was given to him to give with the prayers of all the Separated Ones at the golden altar before the throne. [4]And the smoke of the incenses went up with the prayers of the Separated Ones out of the hand of the messenger before God.

Here we read of the silence in Heaven, which can easily be described as the lull before the storm. In other words, the storm is arriving, it is almost here. This is comparable to the judgment of God, which was about to be revealed. Just as the lull before the storm warns us of the coming hurricane, so the silence in Heaven is indicative of the lull before Judgment. Before the beginning of the vision of the seven trumpets, a messenger brings the prayers of the Separated Ones who had been crying and petitioning the Living God for justice and for vindication. In response to these prayers we will see in the next vision that

God sends forth vengeance upon the land, just as He did in the opening of the seals.

The Seven Trumpets

John's Third Vision begins in Chapter 8, Verse 5, and continues through Chapter 11, verse 18.

> **[5]And the messenger has taken the censer and filled it from the fire of the altar, and cast it into the earth. And sounds and thunders and lightnings and earthquakes occurred.**

With this statement John relates to his fellow Christians that the God of Justice has heard the prayers of the Separated Ones. The eternal Fire of Justice taken from the altar and mixed with the prayers and petitions of vengeance and vindication relates the glad tidings to the believers that God has heard their prayers, and reassures them that the havoc and turmoil they now see throughout the Roman Empire is evidence of the beginning of the Just Judgments of the Just God.

> **[6]And the seven messengers having the seven trumpets prepared, that they might trumpet them.**
> **[7]And the first messenger trumpeted. And hail and fire mixed with blood occurred. And it was cast onto the earth, and a third of the earth was burned, and a third of the trees was burned, and all green grass was burned.**

John tells us that the seven messengers readied and prepared their trumpets to sound. We are told at the sounding of the first trumpet *hail and fire mixed with blood occurred. And it was cast onto the earth, and a third of the earth was burned, and a third of the trees was burned, and all green grass was burned.* The first trumpet begins relating the natural judgment of falling hail, and accompanying the hail is the judgment of fire which is mixed or mingled with blood. John is conveying the idea and reminding the reader that all of creation and natural phenomena are at the disposal of and in obedience to the Living God.

As a commander gives orders to the trumpeters to sound specific actions, so too do the trumpeters of God sound specific judgments. Here the fire and the hail are said to burn a third of the trees and all green grass. Here the symbolism is cryptic and does not lend itself to an easy explanation, nor does John clarify for us the veiled meaning behind the symbols. And so we must ask ourselves what this symbolism, beyond its obvious connotations, would have meant to the first century Christian readers, possibly of one of the churches of Asia Minor or elsewhere?

It seems obvious that John is seeking to relate that the fire of the Justice of God is going to destroy one third of the people of Israel, herein symbolized as trees, as trees have been used as symbols of peoples and nations throughout the Bible. This is further verified in Revelation 9:4, discussed later. The Fire of Justice accompanying the crushing hailstones is destined to burn every blade of the nourishing green grass, which would reasonably symbolize the economy and life-providing system of the nation. If all the green grass were burned, there would not be anything to feed the livestock and there would be no grain, on which the entire economy of Judea depended. To lose the crops or the green grass would be to lose the entire economy. This interpretation meets well with the historical facts of the nation of Judah-Israel at the time of the destruction of its temple and economy, as does the interpretation of the trees representing people.

We know, for example, according to Josephus and other contemporary writers, that more than one million, two hundred thousand Judean inhabitants met their death during the siege and destruction of Jerusalem. We also know from historical accounts that there was at that time in Alexandria, Egypt, a colony of Israelite people, numbering over one million.

In addition to this, we may surmise that upwards of 30-40,000 Israelites escaped during the lull before the storm, when Cestius Gallus allowed the escape of Israelites and Judeans prior to the destruction of Jerusalem. Also, upwards of 97,000 were later taken captive. There can be no sure way of knowing how many Israelites were in dispersion or how many truly escaped, but it can be seen that we could easily arrive at a number around 3,000,000 Judeans, apostate and true Israelites. Therefore, 1,200,000 apostate Judeans (both mongrel Edomites and deceived white people) could well be a third of the population of Israelites.

> **[8]And the second messenger trumpeted. And as a great mountain burning with fire, it was thrown into the sea. And a third of the sea became blood; [9]and a third of the creatures having lives died in the sea; and a third of the ships were destroyed.**

And now John confirms that it is the great nation of Judah-Israel, signified herein as a mountain that is burned with fire, thrown into or scattered among the great sea of the nations. Again, he records that a third of the existing commonwealth of what was then apostate Israel and its government would be killed or destroyed.

> **[10]And the third messenger trumpeted. And a great burning star, like a lamp, fell out of the heaven. And it fell into a third of the rivers, and onto the fountains of waters. [11]And the name of the star is said to be "Wormwood." And a third of the waters became wormwood. And many men died from the waters, because they were bitter.**

With each trump of the trumpet we are given more insight into the reasons for the destruction of the commonwealth of Judah-Israel. Here we are told that a burning star fell from heaven, an analogy of Lucifer the Devil. It is further said that this poisonous star fell into a third of the rivers and fountains of waters. When we recall the Biblical symbolism that a star is a messenger and that fountains of water and rivers of water are analogies for people, then we begin to realize that John is relating the causative factor for the imminent destruction of the nation and commonwealth of Judah-Israel. The pure streams of living water, in reference to the pure Word of God, had been poisoned by the false and bright and shining messenger who had fallen from Heaven. We are told that many men died from the contaminated waters because they were bitter. For as they drank they too, in turn, became bitter against the Lord God and refused to follow the simplicity of the pure and true Word of God. Moreover, the death herein mentioned may well be symbolical of spiritual death, denoting the condition of general deception that had overtaken the nation of Judah-Israel and caused them to reject the True and Living Fountain of the Water of Life, Who is Jesus Christ.

> **[12]And the fourth messenger trumpeted. And a third of the sun and a third of the moon and third of the stars was struck, that a third of them might be darkened and a third of the day might not appear, and in the same way, the night.**

John tells us that a third of all the heavenly bodies were darkened, and he also tells us that with this occurrence a third of the day and the night might not appear. Christ refers to His believers and followers as children of the day, and as such those children were clearly warned, according to Christian Scripture, to be careful that their hearts not be darkened, or that they become as those whose hearts were darkened and who were preserved in chains of darkness until the Lord's day of vengeance. Thus, the darkened heavenly bodies that became darkened were indicative of a third of the existing nation of Israel, and especially Judah-Israel, whose minds and hearts had been darkened through deception, and many through mongrelization.

It is stated that once again this amounted to a third of the Israel of God, and it is declared that this third will never become the children of the day.

> **[13]And I saw, and I heard one eagle flying in mid-heaven, saying with a great voice, "Woe! Woe! Woe to those**

dwelling on the earth, from the rest of the voices of the trumpet of the three messengers being about to trumpet."

Now our attention is drawn to an eagle hovering above the land of Judea. The eagle is well known for his eagle eye and great ability for seeing even small things from a lofty height, and therefore indicates that it is aware of everything going on below him. But the eagle in our vision sounds a cry that is said to be a voice that communicates three impending and awesome woes. These three woes are meant to communicate and emphasize a greater calamity and turmoil that is to come upon the land and the nation of Judah-Israel.

CHAPTER 9

[1]And the fifth messenger trumpeted. And I saw a star out of heaven falling onto the earth. And the key to the pit of the abyss was given to it. [2]And he opened the pit of the abyss. And smoke went up out of the pit, like smoke of a great furnace. And the sun was darkened, and the air, by the smoke of the pit. [3]And out of the smoke locusts came forth to the earth.

Now John relates the sounding of the seventh trumpet, and once again he has returned to speak of the star that fell from Heaven. We have identified this star earlier as none other than the fallen messenger Lucifer, or the Devil. It would seem clear that John is seeing and witnessing the great holocaust of Judea from different perspectives and from different vantage points. In this episode of the fifth trumpet, the Devil is cast to earth and he is given the key or the authority to open up the entrance to the pit of the abyss, which appears to lead to the Lake of Fire and Brimstone that burns forever. Out of this entranceway to the second death comes forth smoke and locusts. The locusts are always symbolic of a spreading plague. The smoke is simply the by-product of the everlasting fires of Hell or the Lake of Fire, the eternal abode of Satan and all liars and those who help make a lie, and whose tongues are set on fire by the fires of Hell. This smoke also served to create confusion and cloud the vision of the inhabitants of Jerusalem, who were slaughtering each other.

> **And authority was given to them as the scorpions of the earth have authority. [4]And it was said to them that they should not harm the grass of the earth, nor every green thing, nor every tree, except only the men who do not have the seal of God on their foreheads.**

Here we are told that these locusts, symbolic of the demons of Hell, are given authority as the scorpions of the earth have authority or power, but they are specifically told that they will not hurt the grass, every green thing, and every tree, except the men who do not have the seal of God on their foreheads. This clearly identifies the vibrant and green growing grass and trees as those men of God who do have the seal of the Holy Spirit or Separating Mentality in their forehead, as mentioned in Revelation 8:7. This contrasts such to men who do have the seal of God in their frontal lobe. Through this comparison it is further proved that the trees represent people.

> **[5]And it was given to them that they should not kill them, but that they be tormented five months. And their torment is as the torment of a scorpion when it stings a man. [6]And in those days men will seek death and they will not find it. And they will long to die, yet death will flee from them.**

Here we are told that the duration of the stinging locusts and their power to torment would not exceed five months. Therefore, it is reasonable to conclude that these five months are the last five months before the complete destruction of the city, which would be the months of April to September AD 70. These would be the hottest months and also the most deadly, as the famine was culminating, more and more bodies were rotting in the streets, and the zealots were killing and torturing everybody in the city. These zealots are the demons from Hell sent to torment those other apostate Israelites. Yes, they were literal, walking demons. Josephus writes of these demonic zealots, also called brigands, who killed the Adamic Israelite priesthood before Titus ever marched in to destroy the city.

> In the end, satiated with their pillage of the country, the brigand chiefs [zealots] of all these scattered bands joined forces and, now merged into one pack of villainy, stole into poor Jerusalem – a city under no commanding officer and one which, according to hereditary custom, unguardedly admitted all of Judean blood, and the more readily at that moment when it was universally believed that all who were pouring into the city came out of good-will as its allies. Yet it was just this circumstance which, irrespectively of the sedition, eventually wrecked the city; for supplies which might have sufficed for the combatants were squandered upon a useless and idle mob, who brought upon themselves, in addition to the war, the miseries of sedition and famine.
>
> Fresh brigands from the country entering the city and joining the yet more formidable gang within, abstained henceforth from no enormities. For, not restricting their audacity to raids and highway robberies, they now proceeded to murders, committed not under cover of night or clandestinely or on ordinary folk, but openly, in broad daylight, and with the most eminent citizens for their earliest victims ... In the end, to such abject prostration and terror were the people reduced and to such heights of madness rose these brigands, that they actually took upon themselves the election to the high priesthood ... they appointed to that office ignoble and low born individuals ... they transferred their insolence to the Deity and with polluted feet invaded the sanctuary.
>
> At this threat these wretches converted the temple of God into their fortress and refuge from any outbreak of popular violence, and made the Holy Place the headquarters of their tyranny ... For their [Judeans'] leaders of outstanding reputation ... urged them to delay no longer to punish these wreckers of liberty... Their efforts were supported by the most eminent of the high priests ... who at their meetings vehemently upbraided the people for

> their apathy and incited them against the Zealots; for so these miscreants called themselves, as though they were zealous in the cause of virtue and not for vice in its basest and most extravagant form (*Jewish War* IV:135-161).

In the following passage, we will read of how these Zealots joined forces with the Idumaeans and butchered the people of the city and killed the nobility, or the Israelite priesthood. These Idumaeans are today known as Edomites, the mixed race people who inhabited the land. The Edomites eventually married into the Israelite families after the Maccabean results and were the ancestors of the mixed race Herodian party. The mixed race Herodians divided the nation into various political factions and usurped the true Israelite priesthood in the Temple and in the city of Jerusalem. They were pre-Talmudic in their religion and politics. Eventually, the Edomite Zealots antagonized the Romans and the so-called "Jewish Wars" began, bringing famine, suffering, and death on a scale never seen before. Today, these mongrels are again doing their best to destroy the Adamic people and priesthood of God.

> Having disposed of them, the Zealots and the Idumaean hordes fell upon and butchered the people as though they had been a herd of unclean animals. Ordinary folk were slain on the spot where they were caught; but those youthful of the good in race they arrested and had thrown into prison in irons, postponing their execution in the hope that some would come over to their party. Not one, however, listened to their overtures, all preferring to die rather than side with these criminals against their country, notwithstanding the fearful agonies which they underwent for their refusal: they were scourged and racked, and only when their bodies could no longer sustain these tortures were they grudgingly consigned to the sword. Those arrested by day were dispatched at night and their bodies cast forth to make room for fresh prisoners. To such consternation were the people reduced that none dared openly weep for or bury a deceased relative; but in secret and behind closed doors were their tears shed and their groans uttered with circumspection, for fear of

> being overheard by any of their foes. For the mourner instantly suffered the same fates as the mourned. Only by night would they take a little dust in both hands and strew it on the bodies, though some venturous persons did this by day. Twelve thousand of the youthful of the good in race thus perished (*Jewish War* IV:326-333).

So here we see the hatred that these mongrels held for those good in race, or those of the Adamic race. But we also see that these white people were apostate Israelites who did not heed the warnings of God, and were therefore punished during the days of vindication. There are many more accounts of the zealots or brigands punishing, murdering, and torturing these apostate Israelites during these 3 years, and we also read of the worsening of this torture as the war came to a close in 70 AD.

> Simon [a zealot] indeed did not suffer even Matthias, to whom he owed his possession of the city, to go untortured to his death. This Matthias was the son of Boethus, claimed high-priestly ancestry, and had won the special confidence and esteem of the people. At the time when the multitude were being maltreated by the Zealots, to whom John had now attached himself, he had persuaded the citizens to admit Simon as an ally, without making any previous stipulation with him or anticipating foul play on his part. But when Simon had once entered and become master of the town, he considered the very man who had advocated his cause an enemy, equally with the rest, as having done so from pure simplicity. And now he had him brought up, accused him of siding with the Romans, and, without even granting him an opportunity of defense, condemned him to death, along with three of his sons; the fourth having already fled to Titus. Moreover, when Matthias entreated that he might be slain before his children, begging this favour in return for his having opened the gates to him, Simon ordered that he should be slain last. He was, accordingly, butchered over the bodies of his sons, who had been slaughtered before his eyes ... He moreover refused burial of the bodies. After these a priest named Ananias, son of Masbalus, a person of distinction, and Aristeus, the

> secretary of council, a native of Emmaus, and along with them fifteen eminent men from among the people were executed ... and put to death without inquiry persons taking part in joint lamentation (*Jewish War* V:527-533).

Once again we read of the mongrel Zealots putting to death more eminent people of priestly ancestry. The Zealots continued torturing the people, and things grew steadily worse in the last five months before the destruction of the temple. Let us continue in reading Josephus.

> The sufferings of Jerusalem thus daily grew worse, the fury of the rebels being intensified by the calamities in which they were involved, and the famine now extending its ravages from the people to themselves. The piles of corpses throughout the city, presenting a horrible spectacle and emitting a pestilential stench, were, moreover, an impediment to the combatants in their sallies; for, like men inured to countless carnage on the battlefield, they were compelled on the march to trample over the bodies. Yet, they set foot on them without shudder, without pity, and without a thought of any evil omen to themselves from this outrage to the departed. With hands imbrued with the blood of their countrymen they rushed forth to war with the foreigner, upbraiding the Deity (so I cannot but think) for His tardiness in punishing them for it was no hope of victory but despair of escape which now nerved them to battle ... (*Jewish War* VI:1-5).

> The city now being on all sides beset by these conspirators and their rabble, between them the people, like some huge carcass, was torn in pieces. Old men and women in their helplessness prayed for the coming of the Romans and eagerly looked for the external war to liberate them from their internal miseries ... The shouts of the combatants rang incessantly day and night, but yet more harrowing were the mourners' terrified lamentations. Their calamities provided, indeed, perpetual cause for grief ... while fear suppressed all outward emotion they were tortured with stifled groans (*Jewish War* V:27-33).

Here we read of the hopelessness and the torment these apostates were experiencing, in the torture of the stench and sight of the dead and lack of food, and their overwhelming desire for the "Deity" to punish them to death. So we see the Scripture fulfilled, that "in those days men will seek death and they will not find it. And they will long to die, yet death will flee from them."

In the following passage, we also read of the almost complete desolation of the city itself:

> Pitiful too was the aspect of the country, sites formerly beautified with trees and parks now reduced to an utter desert stripped bare of timber; and no stranger who had seen the old Judaea and the entrancingly beautiful suburbs of her capital, and now beheld her present desolation, could have refrained from tears or suppressed a sigh at the greatness of her change. For the war had ruined all the marks of beauty, and no one who knew it of old, coming suddenly upon it, would have recognized the place, but, though beside it, he would have looked for the city (*Jewish War* VI:6-8).

The Apocaypse continues:

[7]And the likenesses of the locusts were like horses having been prepared for war; and on their heads as crowns, like gold; and their faces like the faces of men. [8]And they had hair like the hair of women; and their teeth were like [those] of lions. [9]And they had breastplates like iron breastplates; and the sound of their wings was like the sound of chariots with many horses running to war. [10]And they have tails like scorpions, and their stings were in their tails; and their authority is to harm men five months. [11]And they have a king over them, the messenger of the abyss. In Hebrew, his name was Abaddon, and in Greek, he has the name Apollyon. [12]The first woe has departed; behold, after these things yet comes two woes.

So we see that this description of the locusts further points to their identity as the demon-Zealots who had invaded the city of Jerusalem and were torturing the people of the city. These mongrels had long hair, hence the description of hair like women. These men were the thieves who came but to steal, and kill, and destroy. They were not Israelites by race or by religion. They had merely claimed themselves to be Judeans on the basis of the geopolitical philosophy set forth by the Herods and backed up by Rome. We also see that their king is the messenger of the abyss, with the Hebrew name Abaddon and the Greek name Apollyon. These two words both mean "Destroyer." Thus we see that they are truly messengers of the Devil and therefore devils themselves.

[13]And the sixth messenger trumpeted. And I heard one voice out of the four horns of the golden altar before God [14]saying to the sixth messenger who had the trumpet, "Release the ⌊four⌋ messengers, those having been bound at the great river Euphrates." [15]And the four messengers were released, those having been prepared for the hour and day and month and year, that they should kill a third of men.

[16]And the number of the armies of the cavalry was two myriads of myriads; and I heard their number. [17]And so I saw in the vision the horses, and those sitting on them, having fire-colored breastplates, even dusky red and brimstone like. And the head of the horses as heads of lions; and out of their mouths comes fire and smoke and brimstone. [18]By these three were killed a third of men, by the fire, and by the smoke, and by the brimstone coming out of their mouths. [19]For their authority is in their mouths, and in their tails, for their tails are like snakes, having heads, and they do harm with them. [20]And the rest of men, those not killed by these plagues, did not repent of the works of their hands, that they will not worship demons, and golden idols, and silver, and bronze, and stone, and wood, which neither are able to see, nor to hear,

nor to walk. [21]And they did not repent of their murders, nor of their pharmakeia, nor of their whoredom, nor of their thefts.

Now the Scripture tells us of the historically factual legions of Oriental (Eastern) kings who assisted the Romans in the final capture of Jerusalem. These legions consisted of cavalry and were drawn mainly from the area of the Euphrates River, which was also the area of the eastern frontier of the Roman Empire. History also tells us the Romans kept four legions posted there (Coneybeare and Howson *The Life and Epistles of St. Paul* page 603). Thus, we read:

> **"Release the ⌊four⌋ messengers, those having been bound at the great river Euphrates." [15]And the four messengers were released, those having been prepared for the hour and day and month and year, that they should kill a third of men."**

These four legions stationed on the River Euphrates were prepared for the hour and the day and the month and the year; they were prepared to be released at the final moment of the destruction of the city. Josephus tells us of allied kings such as Antiochus of Commagene and Sohemus from the area of the Euphrates who sent contingents to Titus to aid him in battle. "... being further attended by the contingents from the allied kings, in greatly increased strength ..." (*Jewish War* V:42). These contingents were used to fill the gaps in his four legions when he marched upon Jerusalem. "The gaps in the four legions caused by the drafts ... were filled by the new troops brought in by Titus" (*Jewish War* V:43). We also read in this same account that the "legionary cavalry" followed the troops of Titus in the march on Judea (*Jewish War* V:48).

Dio writes (LXVI 1:4-2:2):

> Titus, who had been assigned to the war against the Jews, undertook to win them over by certain representations and promises; but as they would not yield, he now proceeded to

> wage war upon them. ... The Romans ... had many slingers and bowmen that had been sent by some of the barbarian kings.

History attests to the fact that Titus marched on Jerusalem with the aid of four legions, greatly drawn from the eastern boundary of the Roman Empire, or from the Euphrates River area, and we see that it is from these legions that the Roman army is reinforced with cavalry, as described above in Revelation. As to their number being described as myriads of myriads, it is simply a way of expressing the great sum or innumerable host.

Their hideous appearance is indicative of their being agents of Hell, as is the fire and brimstone and smoke that comes out of their mouths. Further descriptions describe the writer's embellishments of the ornaments on their horses and their physical appearance.

CHAPTER 10

[1]And I saw another strong messenger coming down out of Heaven, having been clothed with a cloud and a rainbow on the head; and his face as the sun, and his feet as pillars of fire. [2]And he had in his hand a little scroll having been opened. And he placed his right foot on the sea, and the left on the land, [3]and cried with a great voice, as a lion roars. And when he cried, the seven thunders spoke their sounds. [4]And when the seven thunders spoke, I was about to write. And I heard a voice out of Heaven saying to me, "Seal what things the seven thunders spoke, and do not write these things."

From the descriptions given regarding this strong messenger, it can be postulated that He is the Master Himself. Although it may seem strange that Jesus is called here a messenger, or what most people call an angel, a short study of the Scripture will easily show that Jesus is called a messenger of God in the Scripture. For example, we read in Daniel 12:1 (NETS):

> And at that hour Michael, the great angel who stands over the sons of your people, will pass by. That is a day of affliction, which will be such as has not occurred since they were born until that day. And on that day the whole people will be exalted, whoever is found inscribed in the book.

Here Michael the archangel, or prince of messengers, is compared to the Anointed Christ. It should be noted that there is only one archangel, or chief messenger of God, and that is Jesus Christ, who as we see is referred to here as Michael. If not for this comparison of Christ to an angel or messenger, we could still look to the description of the messenger and the purpose he serves to show that He is the Christ. The description of the messenger coming with a rainbow about his head, pillars of fire at his feet, and his face as the sun also closely correspond to descriptions of Jesus in Revelation 4:3 and Revelation 1:10-16. Also, when we examine I Thessalonians 4:16, we see a close parallel to the description:

> For the Master Himself, by a word of command by a voice of a leading-messenger, and with a trumpet of God, will descend from heaven (AST).

We see other parallels in this passage, not only in the physical description of Him coming with a trumpet of God and by a word of command by a voice of a leading-messenger; also we read of them both descending from Heaven. Perhaps the most striking parallel is that both of these passages are in reference to the eve of the fulfillment of prophecy, here the Christ comes on the eve of the final trumpet which is the final fulfillment of prophecy, as He is also said to come in the fulfillment, or what is called the 'great consummation' in I Thessalonians.

Finally, the most important clue pointing to the identity of this messenger is the purpose he serves, in that he carries a little scroll in his hand, which is later identified to be the completed Bible or Word of God, which was completed by Christ Himself and delivered to His people on earth.

The purpose of not allowing John to write the sounds of the seven thunders is also revealed in the following verses.

> **[5]And the messenger whom I saw standing on the sea and on the land lifted his hand to Heaven, [6]and swore by Him living forever and ever, Who created the heaven and the things in it, and the earth and the things in it, and the sea and the things in it, that time will no longer be; [7]but in the days of the voice of the seventh messenger, whenever he is about to trumpet, was even ended the mystery of God, as He proclaimed to His slaves, the prophets.**

Here we see that time will no longer be. In other words, there will no longer be a delay before the fulfillment of all things. This is the purpose of not allowing the sounds of the seven thunders to be written, for the day and the hour had arrived, and there would be no more signs given before the final consummation, for "was even ended the mystery of God, as He proclaimed to His slaves, the prophets."

> **[8]And the voice which I heard out of Heaven was again speaking to me and saying, "Go, take the little scroll having been opened in the hand of the messenger standing on the sea and on the land." [9]And I went away toward the messenger, saying to him, "Give the little scroll to me." And he said to me, "Take and eat it up, and it will make your belly bitter, but it will be sweet as honey in your mouth." [10]And I took the little scroll out of the messenger's hand, and ate it up. And it was sweet as honey in my mouth; and when I ate it, my belly was made bitter. [11]And he said to me, "You must prophesy before peoples and nations and tongues and many kings."**

This Scripture corresponds to Ezekiel 2:8-3:3 (NETS):

> And you, son of man, hear the one speaking to you. Do not become one who embitters just like the embittering house; open wide your mouth, and eat the things that I give you. And I saw,

> and behold, a hand stretched out to me, and in it was a scroll of a book. And he unrolled it before me, and on it the front and back were inscribed, and lamentation and strain and woe had been inscribed. And he said to me, Son of man, devour this scroll, and go, and speak to the sons of Israel. And I opened wide my mouth, and he fed me the scroll. And he said to me, Son of man, your mouth shall eat, and your belly shall be filled with this scroll that has been given to you. And I ate it, and in my mouth it was like sweet honey.

Thus, what is the little scroll in the hand of the Christ? It seems obvious from a full contextual understanding of the Bible that the little scroll or book can be nothing less than the truth once and for all times delivered to the people of God, which of course, is in reference to what is popularly known as the New Testament or New Covenant of the Christian Scriptures.

In John describing his experience with the ingesting of the Word of Truth, he has explained and drawn attention to his own personal struggle and the common struggle of all believers in the common faith and common salvation. In other words, the truth of the Word of God, which declares the wondrous favor of Almighty God toward the chosen Adamic, Hebrew, Israelite, Christian people, is a glorious truth of the wondrous love of Almighty God to His creation and His children. It is a declaration of the blessings and privileges restored to the regenerated sons of Adam, through the precious blood of Jesus Christ; but it is also a story of accepting responsibility, of being made intellectually honest and having the scales fall from one's eyes to see the insanity of the rejection of a loving God by ungrateful and rebellious racial children.

For the Word of God causes the spirit-mind of men to soar to the very heights of the glory of Heaven and to know a joy beyond human language; but the Word of God also opens man's eyes to the degenerate and conditions of utter despair and hopelessness wherein the majority of the sons of Adam walk toward the second death and destruction of the Lake of Fire.

For the Word of God demands perfecting in maturity until the sons of Adam enjoy the perfect love and a perfect hatred for iniquity and injustice. Thus, the little scroll is indeed sweet as honey in the mouth, in the tasting of the good Word of God, but the realities to which it opens one's eyes can indeed be bitter to the digestion and assimilation. For it calls for no less a standard than to love Jesus Christ in godly sorrow.

Moreover, the little scroll is the inspired Christian writings written between Pentecost and the Day of Vindication of 70 AD, that is, the Day of the Lord. It is that which thoroughly furnishes the Christian unto all good works. It is the persuasion once and for all times delivered unto the saints or Separated Ones called into the Government of God. It is not merely a collection of letters and documents composing a Testament or booklet that contains God's remarriage contract with the true Israel of God. It is not merely a book written by men who were inspired in their own strength and mentality. It is rather the book of the law of God and of the constitution of the administration of the Government of Christ, penned down and written by Jesus Christ Himself in the person of the Mentality of Christ, Who men call the Holy Spirit. Thus, it is a book that is declared by Christ Himself to be knowable and understandable and enabling. For just as it has been declared in the beginning of the Apocalypse, which states clearly that the Apocalypse is a book written by Jesus Christ, not by the Ambassador John who was indeed the instrument of its deliverance and publishing but not its author, so too is all the inspired New Testament of Jesus Christ written by Jesus Christ, for it says in Revelation 1:1 (AST), *A revelation of Jesus Anointed, which God gave to Him to show to His slaves things which must occur with speed.*

Thus the little scroll is indicative of the New Testament persuasion of Christ once and for all times delivered by Christ Himself to His Body Politic or Church. And since Jesus Christ is the Author and Finisher of our persuasion, according to the Scripture, then the little scroll is clearly identified as the inerrant Word of the Living God, which was finished in the writing of this Book of Revelation and therefore there will be no new revelation. The twenty-seven books of the New Covenant are the true interpretation of the Old Testament Scriptures, and in this complete Bible the Adamic man has the complete Mind of God.

CHAPTER 11

[1]And a reed like a staff was given to me, he was saying, "Rise and measure the temple of God and the altar and those worshiping in it. [2]And cast aside the outside court of the temple, and do not measure it, for it was given to the nations, and they will trample the separated city forty-two months.

Here John declares that he is told by the messenger of Almighty God, herein identified as Jesus Christ, to take the reed or the rod and measure the temple of God, the altar and those worshipers therein. The reed or the rod is symbolic of the standard of the Word of God, and in this case Christian Law. John herein is representative of all the Ambassadors and servants of Christ, whom Christ commissioned to go forth and declare the good news of the favor of God towards God's chosen sons of Adam and the true Israel or Government of God.

The message contained herein for the first century reader is the declaration that a new standard and a new administration of the eternal law of God is now the new order of the day. One greater than Moses has come, in reference to Jesus Christ, and henceforth the temple of God, in reference to God's people, and the altar of God, in reference to those participating as servants in partnership of the ministry of Christ and those of the general assembly or congregation of the Israel of God will now be measured by the standard of Christian Law. Old things have now passed away. And all things are now held to the standard of Jesus Christ, and are therefore held accountable to a new standard.

Prophecy declared very clearly that when the Christ would come He would rule the nations with a rod of iron. The Bible teaches very clearly that the authority and the administration by the rod of the Word of God has been conveyed to the Government of His true Body Politic. The Bible teaches very clearly that it is the government and nation bringing forth the fruits of justice demanded of the Word of God that Christ has commissioned to be a nation of rulers and priests. Thus, the reed is the rod of iron of the Scripture, the very scepter of the King of kings and the Lord of lords. It is by the rod of iron, which is indicative of the standards of the Word of God or Christian law, that the nation of Christ and those nations which that nation rules are to be ruled by the standard of the law of the Word of God.

Thus, John, as did all Ambassadors, held the nation of Judah-Israel to the standard of Christian Scripture and law. By means of the Word of God, the apostate Judah-Israel was judged, for it is by the words of Christ that they were indicted and convicted as lawless criminals, and it is by the prophecy of the Word of God that their just sentence was executed. Thus, when the Scripture states: "And cast aside the outside court of the temple, and do not measure it, for it was given to the nations, and they will trample the separated city forty-two months," it can only be in reference to judgment upon Judea and Jerusalem, with the simple declaration of the fact that God had decreed that the outer court would be given to the nations for a period of three and one half years, for the purpose that they might trample the separated city for this three and one half years. This is precisely what took place in the fall of Judea and Jerusalem. Thus, to the first century Christians, they would have easily understood and learned that God had judged Judah-Israel by the standard of Jesus Christ and that it was God's will that the Roman army trodden underfoot and trample what was once a separated city.

Now the messenger of Heaven describes the two witnesses, and before unveiling the veiled language describing the two witnesses and their powers, we must first identify who the two witnesses are.

> **[3]And I will give to My two witnesses, and they will prophesy a thousand, two hundred and sixty days, dressed in sackcloth."**

So, again we must ask, *Who are the two witnesses?* The best evidence of Scripture teaches that the two witnesses are both literal and figurative. Indeed, we see as the vision regarding them develops, the account starts very literal and then proceeds to the figurative. In the beginning, the two witnesses are literally Jesus Christ and John the Baptist, and then in the end the two witnesses are the Body Politics of the nations and the Body Politic of Israel, which were grafted together. There is no difference between the wild olive tree and the good olive tree, just as we are told in the Bible that there is no difference between Judean or Greek, Barbarian or Scythian. The next verse identifies the two witnesses:

> **[4]These are the two olive trees and the two lampstands standing before the Master of the earth.**

We learned in Revelation 1:20 that lampstands are representative of Body Politics, and here we learn that they are equated with the two olive trees. Now it is important to understand that the symbol of the olive trees is figurative of the Body Politic of the nations and the Body Politic of Israel. Paul writes the Romans, who were of the Body Politic of the nations, saying,

> But if some of the branches were broken off, and you being a wild olive were grafted in among them, and became a partaker of the root and of the fatness [of the olive tree], do not boast against the branches; but if you boast, it is not you that bears the root, but the root bears you. You will say then, 'The branches were broken off that I might be grafted in.' Well, they were broken off for not having persuasion! And you stand by persuasion. Do not be high-minded, but fear. For if God did not spare the natural branches, [lest] it may be that He will not spare you either ... For if you were cut out of the natural, wild olive, and were grafted against nature into a good olive, how much more these being according to nature will be grafted in their own olive tree? (Romans 11:17-24 AST).

Here Paul identifies the Body Politic of the nations as the wild olive branch, and he identifies the Body Politic of Israel as the good, natural olive branch. So verses 3 and 4 in Revelation Chapter 11 are identifying the Body Politic of Israel and the Body Politic of the nations, which were grafted together at the Day of Pentecost. It should be understood that just as there is only one Body Politic or Church, there is only one true Olive Tree, but branches have taken root elsewhere. This passage in Romans further proves that there is now no difference between Judean or Greek, Barbarian or Scythian, that is, all Adamic people of the world now have the opportunity to participate in the Government of God, for as it was in the beginning, so shall it be in the end. It is for this reason that they must be grafted back together.

We learn more of this and of the vision of the two witnesses in Zechariah 4:2, 11-14 (NETS):

> And he said to me, 'What do you see?' And I said, 'I have seen, and behold, a lampstand all of gold and the torch on it, and there are seven lamps on it and seven pouring vessels for the lamps on it. And there are two olive trees, one on the right of the torch, and one on the left.' ... And I answered and said to him, 'What are these two olive trees on the right of the lampstand and on the left?' And I queried a second time and said to him, 'What are the two branches of olive trees in the hands of the two gold nostrils that pour to and flow to the golden pouring vessels?' And he said to me, 'Do you not know what these are? And I said, 'No, lord.' And he said, 'These two sons of fattiness stand before the Lord of the whole earth.'

Paul says in Romans that the branches were broken off, and that in the grafting they become partakers of the fatness of the singular Olive Tree. Fatness is a metaphor for anointing, so in truth the branches were grafted back together and became partakers of the same anointing at the Day of Pentecost. The NETS Septuagint note the phrase "sons of fattiness" with the following translator's note: "Possibly men anointed with oil".

Now let us look at verse 3 of this chapter again:

> **[3]And I will give to My two witnesses, and they will prophesy a thousand, two hundred and sixty days, dressed in sackcloth."**

Here we must also notice that in addition to the two witnesses representing these two Olive Trees, they also indicate the literal persons Jesus the Anointed and John the Baptist. This identification begins in verse 3. One thousand, two hundred and sixty days is approximately three and one half years. We are told repeatedly that Elijah prophesied three and one half years (Jacob 5:17, Luke 4:25, etc.), and we learn from Matthew 17:11-13 (AST):

> "And answering, He said to them, 'Elijah is indeed coming and ill restore all things, but I tell you that Elijah has already come, and they did not know him, but did to him whatever they wished. Thus also, the Son of man is about to suffer by them.' Then the students understood what He said to them concerning John the Baptist (cf. Luke 1:17 AST).

So we see that Elijah's ministry corresponded to John the Baptist's ministry, and that the New Covenant specifically records this as being a space of three and one half years. Now as far as the ministry of Jesus is concerned, this too is clearly shown in the chronology of the Gospels to be a time of three and one half years, for He started His ministry at the age of thirty, and He was crucified when He was thirty-three and a half years old. Furthermore, John the Baptist was born six months prior to Jesus and that he was beheaded approximately six months prior to the crucifixion. Since both started their ministries at the age of 30, then they prophesied for approximately the same period of time – three and one half years. We read more of these two witnesses as Revelation continues:

> **[5]And if anyone desires to harm them, fire comes out of their mouth and devours their enemies. And if anyone**

> **desired to harm them, so it is right for him to be killed. [6]These have the authority to shut up the heaven, that no rain may rain in the days of their prophecy. And they have authority over the waters, to turn them into blood, and to strike the earth with every plague, as often as they desire.**

Now there is no question that Jesus had all these powers and many more, for we read in Matthew 28:18 that Jesus says,

> All authority in Heaven and upon earth was given to Me (AST).

However, some may question whether John the Baptist had them. Remembering that John the Baptist corresponds to Elijah, we read in Jacob (James) 5:17 (AST):

> Elijah was a man of like feeling to us, and he prayed in prayer for it not to rain, and it did not rain on the earth for three years and six months.

Also in Luke 4:25-27 (AST):

> But upon truth, I say to you, Many widows were in the days of Elijah in Israel, when the heaven was shut up over three years and six months, when a great famine came upon all the land; and Elijah was sent to none of them except to Zarephath of Sidon, to a widow woman. And there were many lepers during the [time of] Elisha the prophet in Israel, and none of them were purified except Naaman the Syrian.

Now we notice that the passage in Revelation says that the two witnesses had the authority to do all those things, and clearly we have shown that John the Baptist and of course Jesus had that authority. However, some men will deny that the two witnesses are John the Baptist and Jesus because they will say that they both did not do all those things listed in Revelation. But note that it does not say that they necessarily did the things, but that they had the authority to do these things. We read next in Revelation:

> **[7]And when they complete their witness, the beast coming up out of the abyss will make war with them, and will kill them.**

Now this statement is of course true of John the Baptist, who was beheaded by Herod, and also of Jesus who was crucified by the Edomite Jews, and both of these things of course happened under the legal authority of Rome. These things are also true of the Body Politics of the nations and of Israel, for all Christians were being persecuted and killed by the Caesars, especially Nero, who is the beast. Next we read:

> **[8]And their bodies [will be] on the street of the great city, which in the Mentality is called Sodom, and Egypt, where our Master was crucified. [9]And [those] from the peoples and tribes and tongues and nations will see their dead bodies three and a half days; and they do not allow their dead bodies to be put in tombs.**

Now this passage in Revelation is where some people have a problem with this identification of the two witnesses, for we know that Jesus was placed in a tomb over the three and a half days. However, it must be realized that at this point in the vision, the Revelation is more in reference to the Olive branches which constituted the Body Politics than specifically to John the Baptist and to Jesus Christ, and certainly many persecuted Christians who were killed lay in public view in Jerusalem. The Jews who killed John the Baptist and Jesus Christ did not allow their bodies to be put in tombs, for we read that it was Joseph of Arimathea who took Jesus' body and placed it in a tomb and it was the disciples of John the Baptist who took his decapitated body and placed it in a tomb. So in that sense, the passage is also in reference to Jesus Christ and John the Baptist. It does not necessarily say that they saw the bodies in open view for three and a half days, but that they saw that they were dead. For many of the persecuted Christians, this was in open view, and for John the Baptist, his decapitated head remained in open view. In Jesus's case, guards were placed outside the tomb to ensure His body was in there. But after the three and a half days, it was not there, but was risen alive, so they only saw Him dead for three and a half days. During this three and a half days, we read further:

> [10] **And those living on the earth will rejoice over them, and will make merry. And they will send one another gifts, because these two prophets tormented those living on earth.**

Indeed, the Edomite Jews rejoiced at the death of John the Baptist and of Jesus Christ immensely, and the Bible even records at least one gift being sent after the death of John the Baptist (Matthew 14:10-11 AST):

> And sending, he [Herod] beheaded John in the prison. And his head was brought on a platter and was given to the girl [Herodias], and she brought it to her mother.

We also notice that verse 10 says that these two prophets tormented those living, and that in verse 3 it says that they prophesied dressed in sackcloth, which is a metaphor for prophesying doom and destruction. And of course to the Edomite Jews, when Jesus Christ prophesied the destruction of Jerusalem in AD 70 and of the temple, to these Jews that was great torment. John the Baptist prophesied in Matthew 3:12 of Jesus (AST): *But he will burn the chaff with unquenchable fire.* The mongrel Edomite Jews were certainly terrified at this because they knew John was speaking in reference to Malachi 4:1 (NETS), which reads:

> For behold, a day is coming, burning like an oven, and it will set them ablaze, and all the aliens [those of other races] and all those who do lawless things will be stubble, and the day that comes shall kindle them, says the Lord Almighty, and there shall be left of them neither root nor branch.

Thus, the two men who tormented the mongrel Jews the most were John the Baptist and Jesus Christ, and by extension, the Body Politics of the two Olive branches, grafted together into the Body Politic of Jesus Christ on this earth. We read of these two witnesses again in Revelation:

> **[11]And after three and a half days, a Mentality of Life from God entered into them, and they stood on their feet. And great fear fell on the ones beholding them. [12]And they heard a great voice out of Heaven saying to them, "Come up here." And they went up into the heaven in the cloud. And their enemies saw them.**
> **[13]And in that hour a great earthquake occurred, and the tenth of the city fell. And there were killed in the earthquake seven thousand names of men. And the rest became terrified, and gave reputation to the God of Heaven.**

We read of Jesus in Matthew 28:2-4 (AST):

> And behold, a great earthquake occurred! For descending from Heaven, and coming up, a messenger of the Master rolled away the stone from the door, and was sitting on it. And his look was as lightning, and his dress white as snow. And those keeping guard were shaken from the fear of him, and they became as dead.

We must assume from this that the earthquake which accompanied the resurrection of Jesus Christ killed seven thousand men in the city. Furthermore, we read of Elijah, the figure of John the Baptist, in IV Kings 2:11 (NETS):

> And it happened, as they walked, that they were walking and talking, and behold, a chariot of fire and horses of fire, and they separated between both, and Eliou [Elijah] was taken up in a whirlwhind as into heaven. (This verse is found in II Kings 2:11 of the KJV).

We read in Luke 24:51 (AST) of Jesus that *He withdrew from them, and was carried into Heaven*. So Elijah and Jesus Christ were both translated into Heaven, as the account in Revelation says our two witnesses were to be. Those that remained gave reputation to God, as Revelation says was to happen.

> And they, having worshiped Him, returned to Jerusalem with great joy, and were continually in the temple, blessing God (Luke 24:52-53 AST).

Now it must be understood that from the Edomite Jews' perspective, John the Baptist, their first great fear, was still alive in Jesus Christ, and was very much a political threat. John the Baptist was the rightful heir to the Chief Priesthood through his father Zechariah, and was not only beloved but followed by many of the true Israelites, who recognized his authority. The political factions of the Edomites were aware that their power was not rightfully theirs and they were in a tenuous position. This is why Herod hesitated to kill John the Baptist at first, for he did not want the people to turn on him. Herod was interested in keeping his power, and knew that killing John the Baptist could cause the people to turn on his party and he would be unseated from power. It is very significant that John the Baptist recognized Jesus' authority and passed the High Priesthood to Jesus as recorded in the Scriptures.

The High Priesthood had passed from John the Baptist to Jesus Christ. The office of the High Priesthood therefore not only was not corrupted, but incorruptible, and the Jewish Temple priests were exposed as frauds and as having no authority from God to claim that office or the function of the office.

Furthermore, after the day of Pentecost, Jesus returned in the Body Politic of His believers, literally indwelling them on earth through the Mentality of Separation. So the Jews, by controlling Nero, persecuted and killed their next great fear, the Adamic Christian followers of the eternal High Priest Jesus Christ, whom they felt would fulfill the prophecy in Malachi if they were allowed to prosper. But, of course, as it turned out, Jesus would use the Roman Army under Titus to destroy Jerusalem.

Now we read in Revelation:

> **[14]The second woe passed away. And behold, the third woe is coming quickly.**
> **[15]And the seventh messenger trumpeted. And there were great voices in Heaven, saying, "The governments of the world became our Master's, even of His Anointed's; and He will reign forever and ever."**

In Matthew 28:18 (AST), Jesus says, *"All authority in Heaven and upon earth was given to Me."* And we read in Ephesians 1:19-23 (AST):

> And what is the surpassing greatness of His power toward us, the ones being persuaded according to the working of His all-powerful strength which He worked in the Anointed in raising Him from the dead, and seating Him at His right in the heavens, far above all rule and authority and power and mastership, and every name being named not only in this age, but also in the coming age, and all things were subjected under His feet, and gave Him to be Head over all things of the Body Politic, which is His body, the fullness of Him filling all things in all.

Thus, in this third woe, it is to be understood that the two olive branches have been grafted into one, the Body Politic of Jesus Anointed, and that all authority had been given to Jesus Anointed to rule and reign on this earth forever and ever through His Body, the Body Politic. We read next in Revelation:

> **[16]And the twenty-four elders sitting before God on their thrones fell on their faces and worshiped God, [17]saying, "We thank You, Master God Almighty, the [One] Who is, and Who was, because You took Your great power and reigned. [18]And the nations were full of anger; and Your anger came, and the time of the judging of the dead, and to give the reward to Your slaves the prophets, and to the**

Separated Ones, and to those fearing Your Authority, to the small and to the great, and to destroy those destroying the earth."

Once again the Host of Heaven is said to be worshiping God and praising Him for His actions of justice and vindication that He wrought upon the earth. These separated ones are rejoicing in the victory that had already been won.

The Government of the World Becoming the Government of Christ

Now we come to the fourth vision, in Chapter 11, verse 9 and continuing through Chapter 15, verse 4. In this vision, the apocalyptic language is used to convey the earth-changing events of the government of the world becoming the government of Christ.

> [19]**And the temple of God in Heaven was opened, and the ark of His Covenant was seen in His temple, and lightnings, and voices, and thunders, and an earthquake, and a great hail occurred.**

John sees the Temple of God open in Heaven. He also records that he sees the ark of His testament or contract in the Temple, which is in reference to the Covenant of the Master Jesus Christ. This is also in reference, symbolically, to the triumphant Separated Ones of God, for they are characterized as the true Temple of God, with all being administrators and priests, whose chosen bodies serve as the earthly ark or dwelling place of the testimony of the covenant of the King of kings. Then John says that there were lightnings, indicative of prelude to judgment and voices and thunderings, an earthquake and great hail. This "apocalyptic language" is of course also found in the Old Testament.

These signs, as we have shown elsewhere, literally occurred at this · time, but John is also seeking to use the signs symbolically. By this symbolism, John describes the shaking of the cosmic order, suggesting and implying that the symbols of judgment were indicative of a great turmoil bringing about a profound change in the cosmic order. Also, it was a common thing in the Roman Empire to associate temple doors being open with war, due to the pagan temple of Janus. So, the Christian, through this means, also understood this to be indicative of coming war.

CHAPTER 12

[1]And a great sign was seen in Heaven, a woman having been clothed with the sun, and the moon underneath her feet; and on her head a crown of twelve stars;

These symbols were indicative of the antiquity of the woman whom John is describing. The crown of twelve stars identifies the woman as the personification of the true Israel of God, whose race and political society God had chosen as His portion of the earth from the foundation of the world. The great lady wearing the crown of twelve stars is symbolic of the faithful Israelites or Hebrews down through the ages. While it is true that the national manifestation of Israel under the administration of Moses had as a majority of people proved themselves unfaithful to the covenants and commands of the Living God, still there had always been a faithful remnant of the true Israel of God who had walked in persuasion, as did faithful Abraham.

[2]and having in womb, she cried being in labor, and having been distressed to bear.

This imagery depicts the travailing of the true Israel of God and the bringing forth of the Promised Seed, from the time of its promise, when God the Father had announced that the seed of the woman would guard against Satan's head and that Satan would guard against his heel, thus showing the enmity between the two. It covers the history of Israel, depicting every faithful Israelite woman who travailed in birth in the hope and expectation of the promised Messiah. It is inclusive of the consummation in that daughter of Israel, Mariam, the blessed virgin among women whom God our Father overshadowed in the presence of the Mentality of Separation to cause the time when Mariam would pain to be delivered, giving birth to the

Just and Innocent One, Who would become the Lamb of God, Who takes away the contamination or failures of the Satanic world order.

The hope of the Blessed Redeemer, Jesus Christ our Master, was not in the beginning knowledge unique to the Hebrews; but was preserved among the oracles of the Israelite Nation. Most all scholars agree that the further we go back in time to understand the religious hopes and aspirations of Adamic man we find that in antiquity, there was a common knowledge of a Christ, a Redeemer and Deliverer; though veiled in the arrogant speculations and degenerate ideas of men, the search for the Messiah still remained as a faint understanding of the most ancient and hopeful profound prophecies of the Adamic race.

[3]And another sign was seen in Heaven. And, behold, a great red dragon having seven heads and ten horns. And on his heads, seven diadems,

This statement regarding a sign being seen in Heaven too is in reference to the Heavenly Sphere, the Government of God, which is inclusive of the sphere of the heavenly from its foundation in Eden up and to the time of the writing of John and even beyond in the confidential hope of seeing the Day of Vindication for the Separated Ones of God. The Heavenly Sphere was still inclusive of the people and territory that belonged to God. It therefore continued to include, at this time, the land of Judea and was inclusive in time of all the manifestations of the Government of God. Now this great dragon with seven heads and ten horns is said to be red. The choice of this color is clear: the Hebrew word Edom from which the name Edomite is derived means red. The dragon is red because it is indicative of the Edomite Herodian usurpers in Jerusalem.

The seven heads are hereinafter indicative of both Rome (for Rome literally had seven hills) but more specifically, of seven Roman emperors. It is for this reason that the hills have diadems placed upon them. The ten horns are in reference to ten future kings who have not received their kingdom as of yet, but are to "receive authority as kings one hour with the beast", as explained in Vision 5, in Revelation 17:12. Again, the seven crowns or diadems show us clearly that the seven hills are in reference to seven of the Caesars. Although Julius Caesar enjoyed dictatorial power, he was never crowned a king. The first true absolute despot or dictator of Rome in the true style and form that would become associated with the Caesar and who established the reality of the office of Caesar as it relates to the Biblical view was Augustus Caesar. Julius Caesar was not the immediate predecessor of Augustus and though a "dictator" in the Roman Fascist sense, he was killed before he was ever crowned a "king." In addition to this, the time frame of the Apocalypse is from the birth of Christ to 70 AD, and Augustus Caesar was reigning during the birth of Christ. Thus, the seven kings are (with the years of their reign):

1) Augustus (31 BC - AD 14)
2) Tiberius (AD 14 - 37)
3) Gaius (Caligula) (AD 37 - 41)
4) Claudius (AD 41- 54)
5) Nero (AD 54 - 68)
6) Galba (AD 68 - 69)
7) Otho (AD 69)

John explains these seven kings in greater detail in vision 5, Rev 17:10. For now, we continue with Vision 4:

> **[4]and his tail drew the third of the stars of the heaven, and throws them to earth. And the dragon stood before the woman being about to bear, so that when she bears he might devour her child.**

Now John uses the imagery of the ancient prophets to give a panoramic view of the history of Satan. He draws our attention to the time in eternity past when Lucifer rebelled against the living God and drew to his demented side a third of the heavenly host, who became insane following the demented mind of Satan. So John says, *His tail drew the third part of the* *stars of heaven.* Here we learn that the stars are representative of heavenly messengers, commonly known as angelic beings. With these descriptions John has taken us back into time to the day when Satan or Lucifer declared his war against God.

Here John makes a distinction between those in the sphere of heaven and those of the earth or terrestrial sphere. By this means, he identifies the Satanic spirit or mentality and the forces behind the Satanic warfare. Now his words bring us forward in time to the time of Christ's birth when he says, *And the dragon,* the Devil or Satan, stood poised *before the woman being about to bear.* The intent and purpose of this Satan was to devour her child as soon as it was born. This historically identifies the Edomite ruling Herod, who derived his power to rule from Rome and who, upon obtaining the meaning of the Star in the East from the Magi, sent out his sadistic soldiers to viciously murder all the Adamic children of Judea that they could lay their hands on.

> **[5]And she bore a son, a male, who is going to shepherd all the nations with an iron staff. And her child was caught away to God and to His throne.**

The blessed Mariam, who personified all the daughters of Israel who had gone on before her, bore a son, a male, the hope and greatest desire of all the women of Israel. This child is described as He *who is going to shepherd all the nations with an iron staff.* The *iron staff* is indicative of the scepter of righteousness and the discipline of the Word of God. Now John continues forward in the time of the life of Christ and says her Child was *caught away to God, and to His throne.* These words were penned down to leave no doubt as to the identity of the Man Child, who was to rule all the nations.

> **[6]And the woman fled into the wilderness, where she had a place having been prepared from God, that there they might nourish her a thousand, two hundred and sixty days.**

When Mariam and Joseph heard that Herod was murdering the children, they fled into Egypt where it says she had a place prepared by God. It had been foretold that the Christ would come out of Egypt, but few understood this obscure meaning of the prophecy. But here John says that the place had been prepared by God, in reference to the fact that Alexandria, Egypt, was, in the time of Christ, a dispersed Israelite state, though it was ruled by the Ptolemies. The God who rules the history and destiny of men had caused Alexander to march forth from Macedonia and conquer the world. He had caused his general, Ptolemy, to take as his portion of the empire the Egyptian State. The God of history had caused the settlement of over a million Israelites to be there in the wilderness of Egypt for the purpose of preparing a place and welcoming His dear Son. John continues and says that they should feed her a thousand, two hundred and sixty days, which is the same as 3 1/2 years. Here we are to understand that Mariam and the Christ Child sojourned in Egypt approximately three and one-half years.

> **[7]And war occurred in Heaven, Michael and his messengers making war against the dragon. And the dragon and his messengers made war, [8]but they did not have strength, nor was place yet found for them in Heaven.**

So we read that *a war occurred in Heaven.* Michael, who is identified as the Christ in Daniel, along with His messengers, fought with the dragon. The Devil and his messengers resisted; but they were defeated and driven from the sphere of Heaven. This is in reference to Christ's life and ministry and death and resurrection. In life He stripped them naked and made a show of them openly.

> **[9]And the great dragon was cast out – the old serpent being called "Diabolical One," and, "Satan," he deceiving the whole habitable world – was cast out onto the earth, and his messengers were cast with him.**

Satan, the deceiver of the whole world, was driven from the sphere of Heaven to the earth and his messengers with him.

> [10]**And I heard a great voice saying in Heaven, "Now has come the salvation and power and the Government of our God and the authority of His Anointed One, because the accuser of our brothers is thrown down, the [one] accusing them before our God day and night.**

John now hears a loud voice saying that the salvation and power and Government and authority has come. This had come because the accuser of the brotherhood was cast down to the earth, in reference to Satan, who before this event of his defeat in the Heavenly Sphere had been the constant accuser. In the Heavenly Sphere, Jesus Christ is referred to as Michael. This defeat of Satan in the Heaven is indicative of the Finished Work of Jesus Christ and His obedience unto death on the tree at the place of the skull. Christ defeated Satan in the sphere of Heaven by becoming the innocent Lamb of God.

Because He was just He became the Just dying for the unjust. The Edomite satans totally offended the Justice of God by killing God's innocent Son. But because Christ was innocent, He became the satisfaction and payment for the violated honor and Justice of God. By this means, He took upon Himself the punishment for the sins of the created world order and He died the spiritual death for each of those who believe in Him. Because Christ paid the blood debt of honor due to the God of absolute integrity by His sinless life, obedience to the Father and unjustifiable death, He redeemed the right of rulership in government back from Satan and his messengers.

> [11]**And they overcame him because of the blood of the Lamb and because of the word of their testimony. And they did not love their life even until death.**

Here John cites the way and means that they, the messengers and the brothers, overcame and vanquished Satan and his messengers and retrieved the right of government. John says that this was *because of the blood of the Lamb and because of the word of their testimony*. Now he characterizes them as they who *did not love their life even until death*. Jesus had laid down this principle of loyalty as He taught, *"The one finding his life will lose it, and he losing his life for My sake will find it"* (Matthew 10:39 AST).

> **12Because of this, be glad, the heavens and those tabernacling in them. Woe to the ones dwelling on the earth and in the sea, because the Diabolical One came down to you having great anger, knowing that he has a little time."**

A specific woe is pronounced against the inhabitants of the earth and the sea. The earth or land is indicative of Jerusalem. It should be noted that the word *earth* does not mean the *globe*, as in the planet Earth, but earth as in *dirt*; thus it can also be thought of as *land*. The Greek word did not imply the universal earth or the globe. The sea was indicative of all those nations beyond Jerusalem, as Jerusalem was always spoken of as being bordered by the Mediterranean Sea in the Old Testament prophecies. The raging sea that knew no calm was an appropriate symbol for nations that were continuously at war and knew not the peace of God. John now makes a revealing statement, which is that the Diabolical One has come down having great anger. This intensified madness is because he knows that he has only a "little time" left to maintain his pseudo-rule. Earlier we noted that the Devil is in reference to and personified by the Edomite, Talmudic, Jewish establishment of evil. John sees the political end of the Talmudic state on the horizon of history. John was a Christian who believed the prophecies of Christ in reference to the destruction of Jerusalem and thereby the Jewish state. John was not one to set dates, but he could see the budding of the fig tree, and he was reading well the signs of the times which would have their fulfillment in AD 70.

[13]And when the dragon saw that he was cast out onto the earth, he pursued the woman who bore the male.

We read that the dragon, in reference to the Talmudic Jewish state, *saw that he was cast out onto the earth*. They had not been able to stamp out Christianity by killing Jesus Christ and it instead began to break out feverishly throughout the Roman Empire. This means that the Jews understood that they no longer held sway over the Heavenly Sphere. The Jews were, by Christian reckoning, from the time of Calvary, defeated. By this conceptual imagery, John explains the actions of the Jews in their fierce persecution of the Christians. John explains that the Devil pursued the woman who had bore the male child. Here, John continues to see the True Israel of God in all ages as the feminine personification of the True Government of God. As Mariam was the mother of Christ, she also personified the True Israelites that represented the Church in all ages. Her cousin Elizabeth and the elderly prophetess Anna were all faithful members of the congregation of the Master. Thus, the woman is symbolic of the True Israel of God, constituting the Body Politic of all true believers, even as godly women are today that same image. The Edomite Jews persecuted the just men of the true Israel.

[14]And two wings of the great eagle were given to the woman, that she might fly into the wilderness, to her place, where she is nourished there a time, and times, and half a time, away from the face of the serpent.

Now the woman is given two wings of a great eagle. The Church was to mount upon the wings of eagles, and we are told that the purpose of mounting up as an eagle was so that the True Israel of God might fly into the wilderness. The eagle was a symbol of Rome and the most prominent Roman citizen who was to carry the gospel into Europe was the Apostle Paul. We may also infer that Barnabas may well have been a Roman citizen. John says that she might fly into the wilderness into her place where she is nourished, being where she is able to grow for a *time, and times, and half a time*. This phrase was merely a technique of apocalyptic speech conveying the idea a year, two years, and half a year, or 3 1/2 years. Now John says that this true lady of Israel was to be nourished and to grow in the wilderness from or away from the face or personification of the serpent, and, as internally revealed in the vision, the serpent is always in reference to the Devil, the Diabolical One, Satan, which was and is a characterization of Edomite Jews. Remember in John 8:43 Jesus told the Edomites that they were of their father the Diabolical One, and in Matthew 3:7, 12:34, 23:33 and Luke 3:7, Jesus calls these same Edomites "Snakes! Race of Vipers!"

> **15And the serpent cast out of his mouth water like a river after the woman, that he might cause the river to carry her off.**

Now John says that the serpent, the Edomite Jews, *cast out of his mouth water as a flood*. The symbolism of water is in reference to the counterfeit water of Babylon, as water was a symbol among the Christians for the Good Message of Christ and cleansing work of the Mentality of Separation, which is the opposite of the water of Satan. This sewer water here is in reference to the lies and propaganda sent out by the Jews of Palestine. It says that this propaganda campaign came after the woman as a flood as an attempt of the Satans to cause the true Israel to be carried away by the flood of lies and misinformation. We see this lesson clearly as Paul dealt with the Jews at Philippi. The Jewish tactic was to misrepresent the Christians to the pagans in order to manipulate the pagans into doing the will of the Jews.

> **16And the earth helped the woman and the earth opened its mouth and swallowed the river which the dragon threw out of his mouth.**

The earth is here in reference to the Europeans of the Roman Empire, and others throughout Europe, who *helped the woman* or the true Israel of God. Remember, earth or land must be defined in context and in this case it is in reference to where the woman was. This is how we know that the earth or land is in reference to all of Europe in this case. The earth, that is, the pagan Europeans, *opened its mouth and swallowed the river.* The Europeans had long held a prejudice against the plutocratic and Zionistic Jews. This was especially true of the Romans. Their usury system and attempts to wield an undue influence and manipulate the city-states of the Roman Empire had branded them as leeches and thieves.

Therefore, their misrepresentation of the Christians generally was not successful. Although the pagans swallowed the Jewish lies and propaganda, they soon became jaded against the Jews and the Talmudic, Jewish, antichristian propaganda activities soon dried up. In this way, the earth helped the woman. This is the concept related by John in the words "swallowed the river which the dragon threw out of his mouth."

[17]And the dragon was enraged over the woman and went away to make war with the rest of her seed, those keeping the commandments of God and having the testimony of Jesus.

As a result of the failed Jewish propaganda campaigns, the dragon or the Edomite Jews are characterized as having increased their anger at the true Israel and it is said that they *went away to make war with the rest of her seed*; by this phrase, we are to understand that the warfare waged by the Talmudic Jews intensified against the remnant of the woman's seed. Now John concludes these statements by identifying the remnant of the seed of the woman. They are those who are *keeping the commandments of God and having the testimony of Jesus.*

CHAPTER 13

[1]And it stood on the sand of the sea.

And I saw a beast coming up out of the sea, having seven heads and ten horns, and on his horns ten diadems, and on its heads name⌊s⌋ of blasphemy.

Now, in 13:1, John begins to relate how the warfare against the Christians becomes more intensified. He says that he sees the beast, which personified Nero and the Roman Government, rising up out of the sea, that is, wading up to the shore. In the symbolic language of the Apocalyptic style, he begins to describe the beast of Rome as *having seven heads and ten horns* The seven heads were indicative of the seven Roman emperors who reigned during the scope of the time frame depicted in the Apocalypse, that is, from the birth of Christ until the destruction of Jerusalem. On its heads were the name(s) of blasphemy. The Romans sought to deify their emperors. To the Israelite Christian, this was blasphemy.

[2]And the beast which I saw was like a leopard, and its feet as of a bear, and its mouth as a lion's mouth. And the dragon gave its power to it, and its throne, and great authority.

Suetonius and Dio both relate that Nero dressed himself in the skins of wild animals and thereby earned the reputation as the beast of Rome. He clawed and devoured his victims and used his mouth on their private parts of both men and women to do the most unspeakable things.[v] Now John continues and he says that "the dragon gave its power to it, and its throne, and great authority." Nero was renowned for what may only have been described as demon-possession. His latter rule was a reign of terror and he therefore exercised his power and his seat and great authority as one having been installed in that authority by the spirit or mentality of Satan.

[3]And I saw one of its heads, as having been slain to death, and its deadly wound was healed. And all the earth marveled after the beast.

This is in reference to Nero having stabbed himself in the throat. There was a legend spread concerning Nero that he was to be reincarnated, and it is because of this redivivus legend surrounding Nero that the wound "was healed."[vi] The "earth" that marveled is here in reference to the Roman Empire order. The people of John's day thought it most patriotic to honor and even worship Roman emperors.

> **[4]And they worshiped the dragon who gave authority to the beast; and they worshiped the beast, saying, "Who is like the beast, who is able to make war with it?"**

In revealing that they worshiped the dragon, John characterizes polytheistic and Syncretic religious philosophies of the Roman world as, in reality, Satan worship, and this still holds true today. He declares that that which empowered or fueled the beast was the diabolical mentality of the Devil himself. The Roman government is continuously characterized as the beast. Its policies toward the Christians could be described in no better way. The Roman government was fundamentally built on a materialistic, Syncretic philosophy. Within its empire it generally welcomed all manifestations of religion. The Romans themselves had adopted the philosophies and religious cults of the Greeks and the Middle Eastern countries as well as Egypt.

There had always been a general attitude of tolerance toward regional religions, but that policy had changed in the edict issued by Nero and the Christians were now declared enemies of humanity. It was well established that Nero had been flattered and influenced by the Syncretic religious philosophy of the Talmudic Jews. Nero himself deplored all religion and favored only the Armenian cult of the Mother Goddess. Nero was of the opinion that nothing was pure. To the corrupt, all things are corrupt. Nero often set free persons who admitted their degeneracy, while putting to death those who claimed virtue or purity. This was the prevailing attitude that Nero so perfectly represented and at the time of the writing it continued to be the prevailing attitude of the pagan world.

Thus, from the Christian point of view, those who were espousing the emperor worship and those who condoned it were of the Satanic mentality. Their argument is stated in the words *who is like unto the beast, who is able to make war unto him?* This was the glorification of Rome and of its might and war powers.

[5]And a mouth speaking great things and blasphemies was given to it. And authority to act forty-two months was given to it.

The great blasphemies were part of the great flood of propaganda that had spewed forth from the Edomite Jews and their pagan Judaism. In the first century there had been a great revival of the Mithra cult, which was a secret society which publicly promoted the patriotism of the day known as emperor worship. The Syncretic, Talmudic Jews had infiltrated this secret society and through speculative philosophies had gained controlling influence. The Mithraic society had great appeal to the common solider and the Jews used it as a ready-made vehicle for antichristian propaganda. Their Syncretic doctrines were blasphemous to the True Israel of God who were now represented by the Christians. Now John says that power was given unto him, but this power would be limited to three and one half years or 42 months. The evidence strongly suggests that the Herods continued to use these primitive Masons as their personal vehicle to usurp the rule of the Roman Empire. Thus was the mongrel philosophy of Zionism born.

[6]And it opened its mouth in blasphemy toward God, to blaspheme His authority and His tabernacle and those tabernacling in Heaven.

This personification of the evil establishment opened its mouth in blasphemy against God, to blaspheme His authority, in reference to the True Word of God. It also opened its mouth in blasphemy against His tabernacle, in reference to the embodiment of the true temple of God in the Adamic

Christians, those that dwell in the sphere of Heaven or the True Government of God.

> **[7]And it was given to it to war with the Separated Ones, and to overcome them. And authority was given to it over every tribe and people and tongue and nation.**

This war was allowed in the permissive will of God in order to promote a greater purpose. In this war, the Separated Ones would be overcome. This overcoming was in reference, not only to the initial Jewish persecution and murder of the Christians, but more specifically in reference to the persecution of the Christians by the Romans, who were doing the bidding of the Jews. However, the Roman persecution was limited in the permissive will of God to three and one half years. This persecution was widespread throughout the Roman Empire. Through its duration power was given to the personification of evil also over those who spoke different languages but were kindred nations.

> **[8]And all those dwelling on the earth will worship it, of whom the names were not written in the Scroll of Life of the Lamb, having been slain from the foundation of the world.**

This three and one half year reign of terror was inclusive of all upon the earth, in reference to the Roman sphere of power, and John says that all that dwelled there would worship the beast. This included the Talmudic Jews of Judea, who in reality had initially used the Mithraic and emperor worship society of flattery and flag waving patriotism to gain influence with Nero, so that they might enlist the Romans to murder the Christians beyond the Palestinian region. The Jews had fiercely pushed a campaign of murder and terror against all Christian believers in Palestine. Even the great Apostle Paul was on his way to Damascus to murder the just men at the time of his famous conversion. However, the Jewish power was limited in its jurisdiction. Beyond Palestine, the Jews ran the risk of violating the rights of Roman citizens.

Paul had used his Roman citizenship on many occasions to free himself from the murderous designs and clutches of the Jewish assassins, and by this means he had virtually checked the murderous activities of the Talmudic Jews. In Europe, Christianity's message of racial purity was being widely received throughout the pagan world. Christianity was growing by leaps and bounds and was a direct threat to the Zionistic designs of the Talmudic Jews. Paul's legendary defeat of the Jewish propagandists at Philippi and his legal arguments for Roman citizenship had caused the Jews to regroup and formulate another strategy for the wiping out of the Christians.

In order for the Jews to achieve their goal, they now had to use their carefully laid influence with the head of the Roman government, who at the time was Nero. They knew that Nero was insane, and their agents were placed in Rome to act as his psychiatrist, advisor and Jewish wife. Nero finally ended up murdering Poppaea by kicking her to death when she questioned him about being late for the chariot races. To deal with the maniac Nero meant that the Jews could no longer manipulate the Roman governmental authority from behind the scenes.

In order to change the normal governmental policy of tolerance of religions, they themselves would have to crawl deeper in the bed of Nero's prostitution. They would have to violate still an additional tenet of the true Hebrew faith by agreeing to burn incense to him as a god. Paul's legal arguments, and the continuous activities of his lawyers, had forced the Talmudic Jewish hand. They now had to reveal themselves as idol worshipers with no regard for the actual tenets of the Hebrew faith.

They now agreed to worship Nero in order to convince Nero of their sincerity and in order to push the emperor worshipping cult's version of patriotism throughout the Roman Empire. It was a calculated risk on the part of the Talmudic Jews which finally set off the fire of their own destruction. John says that they that dwell upon the earth shall worship the beast, and he qualifies that to mean all the non-Christian world, both of the pagans and the Talmudic Jews, which he describes as those whose "names were not written in the Scroll of Life of the Lamb, having been slain from the foundation of the world."

> **9If anyone has an ear, let him hear.**

Now John writes the classical prophetic utterance reminiscent of Jeremiah and Ezekiel and of the Lord Jesus Christ. If any man have an ear let him hear. In other words, if you are Adamic, listen up.

> **10If to be captive, into captivity he goes. If anyone is to be killed by a sword, by a sword he will be killed. Here is the patience and the persuasion of the Separated Ones.**

This phrase, due to mistranslation in the KJV, has been a source of confusion for many people. These people believe that the Bible here tells us that anyone who kills by a sword will in turn be killed by a sword, etc. For textual proof see the footnote on this verse in the Anointed Standard Translation. Here in this true translation in the AST we read that this verse is speaking more of a fulfillment of destiny. The Bible tells us that this understanding is the patience and persuasion of the Separated Ones. We also read that the Septuagint is being alluded to here, for we read in Jeremiah 15:1-2 (NETS):

> And the Lord said to me: If Moyses and Samouel stood before me, my soul would not be toward them. Send this people away, and let them go! And it shall be, if they say to you, 'Where shall we go?' you shall also say to them: This is what the Lord says: Those destined for death, to death, and those destined for a dagger, to a dagger; and those destined to famine, to famine, and those destined for captivity, to captivity.

So in a complete contextual study of the whole Bible, we discover that this passage in Revelation is truly in reference to fulfillment of destiny, not a divine order for Christians to be pacifist about their persuasion.

> **[11] And I saw another beast coming up out of the earth. And it had two horns like a lamb, but spoke like a dragon.**

Now John returns to his narrative. In seeing the beast, he is seeing the emergence of the Talmudic Jews. While this beast sought to appear to be the Lamb of God, the Messianic Savior, he is described as speaking like the dragon, or Satan. This is a reference to the Talmudic philosophy of world Zionism. John knew that the Edomites had an insatiable appetite for power and a reputation for being relentlessly ruthless.

> **[12] And it executes all the authority of the first beast before it. And it causes that the earth and those dwelling on it should worship the first beast, the deadly wound of which was healed.**

John continues describing the beast, and he says that this beast exercises all the power of the first beast and causes the earth, or the Roman Empire and them which dwelled in it, to worship the beast of Rome, who is now identified as the one whose deadly wound was healed. So we see that the beast or the Talmudic Edomites caused those in the Roman Empire to worship the beast, Nero; they were caused to burn incense to Nero and say, "*Caesar is Lord*." Thus we see that these impostor Israelites participated in the blasphemy of emperor worship and even promoted it throughout the empire. It was this type of behavior which caused the Jew to become close to Nero and gain power in the empire, and it is this type of behavior that today still characterizes the atheistic Jew. They will do anything for power and money and to support their cause of world Zionism.

When Nero had died he enjoyed the distinction of having come to rule an empire that was at relative peace and tranquility, but which he had left in utter turmoil. The Roman historians speak of this period as a time of incredible uncertainty and tumults. Nero's disregard for the preservation of basic human freedom had caused the Romans now to be perceived no longer as the great protecting police state of the world, but rather as a despotic power, robbing the people of their freedom of thought and social norms. He finally ended up condemned to death, and took his own life by stabbing himself. Soon after, a redivivus legend was spread concerning Nero, thus we read that the first beast's deadly wound was healed. Also, this is further related when describing Nero as coming again in the likeness and character of another Roman emperor.

> **[13]And it does great signs, that it causes even fire to come down out of the heaven onto the earth before men.**

This is a veiled reference to the fiery tongue of the antichrist impostors and those that speak as the dragon. It is a further characterization of the Mithra emperor worshipping cult and especially of the representatives of the Talmudic Jews, who claimed to be the political savior of the people of Israel. Their fiery speeches that had inflamed the policies of Rome now kindled a fire of tribulation. It was they who had pushed the megalomania policies and caused the earth, the Roman Empire, to have to worship Nero. It was their fiery speeches cloaked in the guise of patriotism that now called down the fire of the justice of God from the sphere of Heaven on the Roman Empire. They had deceived by performing great wonders in the sight of men.

> **[14]And it deceives those dwelling on the earth, because of the signs which were given to it to do before the beast, telling those dwelling on the earth to make an image to the beast who had the wound of the sword and lived.**

By their lying wonders, the Talmudic Jews had deceived them that dwelled on the earth. They had counterfeited miracles, magic tricks, and by this means they had deceived the people, and told those people of the Roman Empire, and especially of Palestine, that they should make an image of the beast, which had been wounded by the sword and lived. Again, John is using the redivivus legend and also that of the reincarnation of Nero to illustrate that the Neronian policies or mentality were continuing to be implemented by the new succession of emperors. The Talmudic Jews had pushed for the blasphemous policy of emperor worship and it was they who continued to push for the keeping alive of the policy. Though Nero was dead, the Jews were now committed to their strategy. They created a legend that Nero was to be reincarnated or come alive again and lead an army of Parthians to take back the rulership of the Roman Empire.

> **[15]And was given to it to give a mentality to the image of the beast, so that the image of the beast might even speak, and might cause ⌊that⌋ as many as would not worship the image of the beast to be killed. [16]And the small and the great, and the rich and the poor, and the freemen and the slaves, it causes that they give to them all a mark on their right hand or on their foreheads,**

The Talmudic Jews behind the Mithra cult or mystery of iniquity had the power to give a mentality to the image of the beast. It was they who had pushed for the blasphemous policy of emperor worship and it was they who continued to push for the keeping alive of the policy. In death, Nero became a controllable political pawn of the Jews, and by the spreading of the redivivus legend and mysterious acts of devotion, they had made the image of the beast to live again and pushed forth the same policy that as many as would not worship the image of the beast should be killed.

John speaks of the emperor worshipping cult policy in its totality and the meaning of its principle. Initially the Jews, in the guise of patriots, had caused all, both great and small, free and bound, to literally have to burn incense to the image of Nero. Throughout the Roman Empire among the pagans this was actually seen as a devotion and affirmation of patriotism, but among the Palestinians it was seen as the age old blasphemy of idolatry. The Jews had pushed the policy to entrap the

Christians, who in reality were far more principled than the Talmudic Jews. The burning of the incense and the receiving of the mark or certificate of devotion had been quite literal. But it was also indicative of a way of thinking or a mentality, a belief system. The Jews had encouraged the policy to be completely intolerable to those who would not submit to the idolatry. So the mark in the forehead is indicative of a way of thinking, and the mark in the hand is indicative of a way of doing and acting.

> **17even that not any could buy or sell, except having the mark, or the name of the beast, or the number of its name.**

They had pushed the policy of emperor worship so forcefully that those who refused to go along would be financially and economically ostracized, that they would not be able to buy or sell, unless they could produce the proof or mark with the seal or authority of Rome to show that they had complied with the Imperial policy. The certificate would have to have the seal of Nero. This is symbolically conveyed with the words or the number of his name, which will further be revealed in the next sentences of the Apocalypse. The number of his name was in reference to Nero, who was worshiped by the impostors and apostates of the entire Roman Empire. These impostors were marked not only physically, but mentality as well by their expressed way of thinking and belief system.

> **18Here is wisdom: Let the [one] having reason count the number of the beast, for it is the number of a man – and its number is six hundred, sixty-six.**

John continues his narrative by conveying the wisdom of knowing the identity of the beast and gives a specific Apocalyptic code. He tells us this is the number of a man. And here the number is specifically said to be 666, in reference to Nero. When the name Nero Caesar is written in Hebrew the Hebrew letters possess the numerical value of 666.

Nero: נ = 50
ר = 200
ו = 6
נ = 50

Caesar: ק = 100
ס = 60
ר = 200
666

The following letters add up to Nero: *nun* = 50, *resh* = 200, *vav* = 6, *nun* = 50. These letters add up to Caesar: *qoph* = 100, *samech* = 60, *resh* = 200. Remember that the vowels do not count since the Hebrew language had no vowels. Thus, the sum of both names is 666. Now it should be noted that this Hebrew corresponds to the Greek *Neron Kaisar* or *Neron Caiser*. However, if the Latin form of the name, *Nero Caesar*, is written in Hebrew, the numerical value then becomes 616 as the final 'n', or the *nun*, is worth 50. This fact is important because many early manuscripts of the Apocalypse contain 616 as the number of the beast rather than 666. It is indeterminable which number was the original due to the preponderance of both numbers in ancient manuscripts, although 666 is the most likely.

If 616 were the original number, then it is clear that *Nero Caesar* was the intention. Also, if 666 were the original number, then it is still in reference to Nero as the name Nero was a variable transliteration from the Latin to the Hebrew. Furthermore, if 666 were the original number, then the widespread preponderance of 616 in early manuscripts shows that Western or Latin early scribes realized that the number was in reference to *Nero* and felt that perhaps the manuscripts with which they were working had been corrupted; not realizing that *Neron* was acceptable from the Greek perspective, and they therefore sought to correct their text. However, it must be remembered that John wrote in Greek, so when he transliterated the name of *Nero* into Hebrew in order to veil who he was in reference to, he would have transliterated to produce the value of 666, not the Latin 616.

In Greek the number 666 is represented by χξς and the number 616 by χις, thus a visual error due to the similarities of the two numbers is quite possible. Tischendorf was aware of two minuscules, 5 and 11, which contain the number 616, unfortunately these manuscripts no longer exist. Irenaeus (c. 125-c.202) was aware of many ancient manuscripts that contained 616, but believed himself that 666 was the original number. Whatever the case, it is clear that the early Christians believed the statement the number of his name to be in reference to Nero.

As I have said before, this cryptic message was designed to convey the identity of the beast to those Christians reading the Apocalypse, for whom it was written. Furthermore, applying a number to the name Nero Caesar would not be far removed from the mind of the Greek reader, for at the time of Nero, there was a common poem that was posted throughout Rome on city walls as graffiti. Suetonius relates this poem to us:

> Count the numerical values
>   Of the letters in Nero's name,
> And in 'murdered his own mother':
>   You will find their sum is the same.

The Greek numerical representation of the Greek Nero and of the Greek murdered his own mother both equal 1005. Such numerical games were common in the ancient world, as there were no digits to represent numbers, but the letters served both purposes. On the walls of Pompeii, Deissmann found the scribbling "I love her whose number is 545." So there was no mystery in counting the letters of Nero's name as a number, but the mystery lie only in doing so in the Hebrew numerical representation.

CHAPTER 14

[1]And I saw, and behold, the Lamb standing on Mount Zion! And with Him, a hundred and forty-four thousand, the name of His Father having been written on their foreheads.

Now John's vision is diverted. He leaves the subject of the identity of the beast, and now sees a Lamb standing on Mount Zion, which is a symbolic reference of the earthly sphere of Heaven. With this Lamb, in reference to the Lord Jesus Christ, John sees a hundred and forty-four thousand having the Father's name. This is in reference to the authority of God written in their foreheads, meaning in their minds or in their frontal lobes. To have the name on the forehead is to have the Mentality of Truth indwelling the mind. The number, one hundred and forty-four thousand, is internally explained as twelve thousand from each of the twelve tribes of Israel.

> **[2]And I heard a sound out of the heaven, as a sound of many waters, and as a sound of great thunder. Also I heard a sound of harpers harping on their harps. [3]And they sing ⌊as⌋ a new song before the throne, and before the four living creatures and the elders. And no one was able to learn the song except the hundred and forty-four thousand, those having been redeemed from the earth.**

John continues, relating that he heard a sound from heaven, which he describes as many waters and compares to the sound of rolling thunder. He hears the harps of the Heavenly, in reference to the harmony of the witness of the Christians who all spoke the same things and were of one mind and one accord. The Christians sing a new song before the throne, in reference to the throne of God, and before the four beasts, in reference to the true Israel of God, and the elders, in reference to the governmental officials of the true Israel government now administrated by the Christians. He says that no one was able to learn the song but the 144,000, in reference to the true Israel of God, which are now qualified as those which are redeemed from the earth. It is only those believers sealed in their minds by the Word or Mentality of God that are able to participate in the new song of the new administration of the Government of God.

[4]These are those who were not defiled with women, for they are virgins. These are the ones following the Lamb wherever He may go. These were redeemed from among men as first-fruit to God and to the Lamb.

Now he continues to describe the character of the true Israel: *these are they not defiled with women*. The women are in reference to the whoredom and spiritual idolatry of all the ages of Israel, but it is internally qualified to be in reference to the whore of Babylon who was, at the time of this writing, personified by the Talmudic Jews. He further says that these are they who follow the Lamb wherever he goes, the Christians. They are the ones redeemed from among men and are characterized as the first fruits to God and to the Lamb or Jesus Christ, those who presented themselves as living sacrifices to Almighty God.

[5]And no lie was found in their mouth; they are without blemish.

This reminds us of the statement in Matthew 12:36-37 (AST):

> But I say to you, that every idle word, whatever men may speak, they will give an account of it in the day of judgment. For by your words you will be justified, and by your words you will be condemned.

So we see that these men were justified by their words, while the impostor and apostate Israel were condemned by their blasphemous words. This statement sets the true Israel of God in opposition to the religious philosophy of the Talmudic Jews. Being without lies carries more than the idea of pure speech. It also carries the idea of pure racial speech and teachings, which uphold the true laws of God and the true teachings of the Hebrews. This placed the Christian teachings in sharp contrast to the perversion and corruption of the ancient form of Hebraism made by the Talmudic Jews. John continues with his characterization by saying they are without blemish before the throne of God. For these the power of the accuser, the

Devil and his messengers, had been broken by their claiming the sacrificial blood of the Lamb of God. They had been justified, through obedience, and were walking worthy of the favor of God

> **[6]And I saw another messenger flying in mid-heaven, having an everlasting good message to proclaim to those dwelling on the earth, even to every nation and tribe and tongue and people, [7]saying in a great voice, "Fear God, and give reputation to Him, because the hour of His judgment has come; also, worship Him Who has made the heaven and the earth and the sea and the fountains of waters."**

John now sees another messenger flying in the midst of the Heavenly Sphere and having the everlasting good message preached to those who were dwelling on earth. This messenger's loud voice tells men to fear God and give reputation to Him, proclaiming that the hour of God's judgment has come and that men should therefore worship the Maker of heaven and earth and of the sea and fountains of water. This messenger proclaims the sovereignty of Almighty God, the Creator.

> **[8]And another, second messenger followed, saying, "Fallen! Fallen is Babylon the great city! Because of the wine of the anger of her whoredom she made all nations to drink."**

Babylon was previously identified as Jerusalem in Revelation 11:8. Now John sees another messenger, who elaborates upon the judgment that has come. For he proclaims that Babylon has fallen, and give cryptic clues to the identity of the political power which at that time had come to represent the vile philosophies of Babylon. He identifies the political power as that great city and she who has made all nations drink of the wine of the anger and madness of her whoredom. The Jewish anger against the Christians and their desire to liquidate them had led them into their own political trap - the promotion of religious intolerance in the Roman Empire had been an expression of their own megalomania and Zionistic madness, which was now set to backfire and make them reap the harvest of their own whoredom.

> **[9]And another, third messenger followed them, saying in a great voice, "If anyone worships the beast and its image and receives a mark on his forehead or in his hand, [10]he also will drink of the wine of the anger of God having been mixed undiluted in the cup of His anger; and will be tormented by fire and brimstone before the Separated Messengers and before the Lamb. [11]And the smoke of their torment goes up forever and ever. And those worshiping the beast and its image have no rest night and day, even if anyone receives the mark of its name."**

A third angel follows, proclaiming with a loud voice and delivering a clear an explicit warning that if any man worships the beast he shall drink of the wine of the anger of God, which is declared to be undiluted or in its purest form in to the cup of God's anger. Those following the emperor worshiping cult of the beast or its image are intellectually marked as fellow-travelers of ungodly pagan philosophy and receive the mark or certificate of compliance of burning incense to the emperor, which is compromising the integrity of the truth by mentally entertaining a Syncretic philosophy that seeks to justify idolatry. Those who compromise the truth of the Eternal Scriptures, as the Talmudic Jews had done by becoming political bedfellows of the beast of Rome, are herein declared to suffer the fate of eternal torment by fire and brimstone before the Separated Messengers before the Lamb, and we read that this torment and punishment will last for eternity.

> **[12]Here – patience of the Separated Ones; here – those keeping the commands of God, and the persuasion of Jesus.**

In verse 12, John relates the patience of the Separated Ones: they are to keep the commandments of God and the persuasion of Jesus Christ, trusting that His Word will not come back void and that their vindication and the Just Judgments of God are soon to be revealed.

> **The Second Benediction: [13]And I heard a voice out of Heaven saying to me, "Write: Blessed are the dead, those dying in the Master from now. Yes," says the Mentality, "they will rest from their labors, and their works follow with them."**

This declaration carries a dual meaning, first of those who claim the death of Christ and it is also related to those who actually die physical death on behalf of Christ. This is in reference to claiming the death of Christ and therefore dying to the world and resting from carnal labors.

> **[14]And I saw; and behold, a white cloud. And on the Cloud, [One] sitting "like the Son of man," having on His head a golden crown and in His hand a sharp sickle. [15]And another messenger went forth out of the temple, crying in a great voice to the [One] sitting on the cloud, "Send Your sickle and reap, because Your hour to harvest has come, because the harvest of the earth was dried." [16]And the [One] sitting on the cloud thrust His sickle onto the earth and the earth was harvested.**

Here we read that a messenger comes out of the temple, telling the One on the cloud: *Send Your sickle and reap, because Your hour to harvest has come, because the harvest of the earth was dried*. In this symbolism, John is poetically declaring that the time for the Justice of God had arrived.

> **[17]And another messenger went forth out of the temple in Heaven, he also having a sharp sickle. [18]And another messenger ⌊went forth⌋ out of the altar having authority over the fire. And he spoke with a great cry to the [one]**

> **having the sharp sickle, saying, "Send your sharp sickle and gather the clusters of the vine of the earth, because its grapes are ripened."**

Thus far we have noted two different messengers with reaping sickles. Both are characterized as reaping from the earth, but in the characterization of the first reaper, he is said to reap only the earth, which is indicative of the Roman Empire.

History records the clusters of the vine or the ripened grapes to be in reference to the Palestinian Jews, because it lists one of the most notable characteristics of the Herodian Temple. Josephus speaks of the Temple in Jerusalem:

> After removing the old foundations, he [Herod] laid down others, and upon these he erected the temple, which was a hundred cubits in length and twenty more in height, but in the course of time this dropped as the foundations subsided. And this part we decided to raise again in the time of Nero. The temple was built of hard, white stones, each of which was about twenty-five cubits in length, eight in height and twelve in width. And in the whole of it, as also in the royal portico, either side was the lowest, while the middle portion was the highest, so that this was visible at a distance of many stades to those who inhabited the country, especially those who lived opposite or happened to approach it. The entrance-doors, which with their lintels were equal (in height) to the temple itself, he adorned with multicolored hangings, with purple colors and with woven designs of pillars. Above these, under the cornice, spread a golden vine with grape-clusters hanging from it, a marvel of size and artistry to all who saw with what costliness of material it had been constructed. And he surrounded the temple with very large porticoes, all of which he made in proportion (to the temple), and he surpassed his predecessors in spending money, so that it was thought that no one else had adorned the temple so splendidly.

The extravagant grape vine with clusters of grapes was constructed in such a way that new clusters of golden leaves and grapes could be added to it. As time passed, through the gifts of the faithful, this golden vine and golden clusters became the most talked about and famous feature of the Temple. Thus, John's reference to "gather the clusters of the vine of the earth" is clearly in reference to the gathering of the gold of the Talmudic Jews of Palestine.

> **[19]And the messenger thrust his sickle into the earth and gathered the vine of the earth and threw into the winepress of the great anger of God. [20]And the winepress was trodden outside the city, and blood went out of the winepress as far as the bridles of the horses, from a thousand, six hundred stadia.**

John relates that the messenger executes his mission. He thrusts his sickle into the earth and gathers the vine into the great winepress of the anger of God. This winepress was trodden outside the city, in reference to Jerusalem, and blood came out of the winepress as far as the horse bridles. We find historically that the dead bodies were indeed stacked in some places as high as a bridle of a standing horse. John also intends to convey that the blood flowed as a river.

> **CHAPTER 15: [1]And I saw another sign in Heaven, great and marvelous: seven messengers having the last seven plagues, because the anger of God was completed in them. [2]And I saw, as a glassy sea having been mixed with fire. And the ones overcoming the beast and its image and its mark of the number of its name [were] standing on the glassy sea, having harps of God. [3]And they sing the song of Moses, the slave of God, and the song of the Lamb, saying, "Great and marvelous are Your works, Master God Almighty, just and true are Your ways, King of the nations. [4]Who will not fear, Master, and repute Your authority? For [You] only [are] separated. For all the nations will come and will worship before You, because Your justice was made known."**

These words introduce the seven golden bowls, containing the seven plagues, described in the next vision. The Separated Ones in Heaven sing and give reputation to God as He delivers His vengeance upon the earth.

The Seven Golden Bowls: Judgment Consummated and the Mystery of Babylon

The fifth vision is that of the seven bowls, and is contained in chapter 15, verse 5 through Chapter 19, verse 4.

> **[5]And after these things I saw; and behold, the temple of the tabernacle of the testimony in Heaven was opened! [6]And the seven messengers having the seven plagues came forth out of the temple, having been clothed in pure and bright linen, and golden bands having been girded around their breasts. [7]And one of the four living creatures gave to the seven messengers seven golden bowls filled with anger of the Living God, forever and ever. [8]And the temple was filled with the smoke of the reputation of God and with His power. And no one was able to enter into the temple until the seven plagues of the seven messengers were completed.**

This passage introduces the seven bowls filled with the anger of God. The messengers bringing forth the plagues are the conveyors of God's anger to the earth, which is contained in the seven bowls. The bowls were given to the messengers by one of the four living creatures. Remember from Revelation 4:7 that the first living creature is described as a lion, the second a calf, the third a man, and the fourth like an eagle flying. This is unmistakable symbolism for the Host of the Government of the Israel of God. These seven bowls of the anger of God were an answer to the prayers of the Separated Ones who had by crying, *"How long, Master?"*

We notice that no one would be allowed to enter into the temple until the completion of these things, and we learned from 15:1 that the anger of God was to be completed in the seven plagues. In saying that no one was allowed to enter in, we see that a certain point was reached when after the true Israel had seen the prophesied signs to flee Jerusalem, if they were disobedient and did not flee, then they reached a point where they could not flee, a point of no return. Since, in their disobedience to God, they stayed in Jerusalem, ignoring the signs of the time, then they would perish in Jerusalem.

CHAPTER 16

[1]And I heard a great voice out of the temple saying to the seven messengers, "Go and pour out the bowls of the anger of God onto the earth."

Now the command is given to deliver the vengeance upon the earth and the first bowl is poured out.

[2]And the first went away and poured out his bowl onto the earth. And it became a bad and evil sore onto the men, those having the mark of the beast, and the ones worshiping its image.

This first judgment is in reference to the backfire effect of Caesar-worship on the Edomite Jews. The Edomites had given in to Nero, the Beast, and were burning incense to him and paying tribute to him. Their goal was to appease Nero instead of opposing him, for then he would be encouraged to kill those Christians who refused to worship him, or specifically, to burn incense to him. So history records that Nero continually persecuted and murdered the Christians. Nero himself was heavily influenced by the Edomite Jews. The Edomite Herods already had their claws in the Roman government since the time of Herod the Great. With Nero, however, they had a great deal of control because of his wife Poppaea. Nero divorced his first wife Octavia so that he could marry his lover, Poppaea. They had been lovers since 58, but were actually married in 62. Nero had become Emperor in 54 AD. By all accounts, for the first five years of his reign, he was one of the best of the emperors. He was mostly fair and was notably reluctant to put anyone to death.

He had lowered taxes and was a favorite of the people. When his affair started with Poppaea, he began to change into the Nero of infamy, by far the most evil of any of the Caesars. Soon after his marriage to Poppaea in 62, and the appointing of Tigellinus as chief advisor in that same year, he began proclaiming his divinity and killing those who did not worship him. It was in 64 that the great persecution and cruel and tortuous murders of the Christians began. It was at the same time that he made an increasing number of concessions to the Edomite Jews in Jerusalem.

The murder of Octavia in 62 was by the wish of Poppaea Sabina. Dio tells us in Roman History LXII, 13:1-3:

> In Rome Nero first divorced Octavia Augusta, on account of his concubine Sabina, and later he put her to death. [Footnote: ... And Sabina, fearing that Octavia might be recalled some day, suborned persons to accuse here falsely of adultery and witchcraft; she thus brought about her exile at first and later murder.] He did this in spite of the opposition of Burrus, who endeavoured to prevent him from divorcing her ... So Nero disposed of him [Burrus] by poison; and he appointed as one of two men to command the Praetorians a certain Ofonius Tigellinus, who had outstripped all his contemporaries in licentiousness and blood thirstiness.

However, Poppaea or Sabina had had this much control over Nero since 58 AD, for in that year Dio tells us (LXI 12:1):

> Sabina, on learning of this persuaded Nero to get rid of his mother, alleging that she was plotting against him.

The reason for this sudden change in Nero lies in Poppaea and Tigellinus. Little is known of Tigellinus' background; historians say that his ethnic background was unknown, certainly not Roman. If the truth be known, he probably had Edomite blood. It was he who arranged many of the sex orgies for Nero and continued to feed Nero's deranged sexual interests with young boys. Plutarch says of Tigellinus in Galba:

> "...Tigellinus, the very tutor and prompter of all tyranny ... he who had made Nero what he became, and afterwards deserted and betrayed him whom he had so corrupted..."

Again, of Tigellinus, Dio says (LXII, 13:3):

> "Tigellinus, who had outstripped all his contemporaries in licentiousness and bloodthirstiness, succeeded Burrus."

We further read in Dio that Pythias, a maid of Octavia, while being tortured by Tigellinus to say something bad about Octavia, finally told Tigellinus after spitting on his face: "My mistress's genitalia are cleaner, Tigellinus, than your mouth" (LXII, 13:4). But Tigellinus was just beginning his career. One of his duties was to arrange banquets for Nero. Dio describes one such banquet (LXII: 15:3-4):

> Thus Nero and Tigellinus and their fellow-banqueters occupied the centre, where they held their feast on purple rugs and soft cushions, while all the rest made merry in the taverns. They would also enter the brothels and without let or hindrance have intercourse with any of the women who were seated there, among whom were the most beautiful and distinguished in the city, both slaves and free, courtesans and virgins and married women; and these were not merely of the common people but also of the very noblest families, both girls and grown women. Every man had the privilege of enjoying whichever one he wished, as the women were not allowed to refuse anyone. Consequently, indiscriminate rabble as the throng was, they not only drank greedily but also wantoned riotously; and now a slave would debauch his mistress in the presence of his master, and now a gladiator would debauch a girl of noble family before the eyes of her father.

History records that Poppaea was constantly procuring political favor on behalf of the Edomites and particularly the Herods, from Nero. The reason for this is also recorded in history. Josephus, for example, tells us of this instance when Poppaea was of use to the Herods:

> But they entreated him for permission to send an embassy on this matter to Nero; for, they said, they could not endure to live any longer if any portion of the temple was demolished. When Festus granted their request, they sent to Nero the ten foremost of their number with Ishmael the high priest and Heclias the keeper of the treasury. Nero, after a full hearing, not only condoned what they had done, but also consented to leave the building as it was. In this he showed favour to his wife Poppaea, who was a worshipper of God and who pleaded on behalf of the Jews. She then bade the ten depart but detained Heclias and Ishmael in her house as hostages ... (Jewish Antiquities XX:193-196; Thackeray, trans.).

The translator, Thackeray, adds here a footnote regarding Poppaea:

> "Poppaea is usually identified (e.g. by R. H. Pfeiffer, History of New Testament Times, 1949, p. 195) as a 'sympathizer' with Judaism, i.e. one who observed certain Jewish practices and held certain Jewish beliefs without actually becoming a proselyte to Judaism. ... J. Klausner, From Jesus to Paul, 1943, p. 43, compares Poppaea with the Roman senator who was a 'God-fearing man' and who, according to the Midrash Rabbah on Deut. ii. 24, committed suicide so as to nullify a decree against the Jews. But the senator is called a God-fearing man even before it is learned that he actually had been circumcised shortly before his death; and the term there used is a technical term for 'sympathizer.' Cf. my 'Jewish 'Sympathizers'' in Classical Literature and Inscriptions,' Trans. of the Am. Philol. Assoc. lxxxi, 1950, pp. 200-208" (Jewish Antiquities trans. Thackeray p. 104-105).

Time and time again, history records similar events where Poppaea influenced Nero on behalf of the Jews. From 58 AD onward, she had been grooming Nero to do the will of the Jews, and it is significant that in 64 AD onward he began his persecution of the Christians, as we have shown from Tacitus:

> Christus, from whom the name [Christian] had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judea, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their centre and become popular. Accordingly, an arrest was first made of all who pleaded guilty; then, upon information, an immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination, when daylight had expired. Nero offered his gardens for the spectacle ... (Tacitus The Annals XV:44, translated by Alfred John Church and William Jackson Brodribb).

This began in 64, and we note that Tacitus clearly states that the real crime involved was not the burning of Rome, but hatred against mankind, a Jewish propaganda charge created by Poppaea and still used by atheistic Jews today in reference to real Christians.

So Nero had become the perfect tool of the Jews by 64-65 AD. The problem was that the *beast* they had created turned on them later in 65. Poppaea, the Jewish whore of Babylon, could no longer control the beast, for in late 65 Nero killed his Jewish wife Poppaea and had by that point become totally insane. After Nero killed Poppaea, Dio tells us (LXII 28:2-4):

> Nero missed her so greatly after her death that on learning of a woman who resembled her he at first sent for her and kept her; but later he caused a boy of the freedmen, whom he used to call

> Sporus, to be castrated, since he, too, resembled Sabina, and he used him in every way like a wife. In due time, though already 'married' to Pythagoras, a freedman, he formally 'married' Sporus, and assigned the boy a regular dowry according to contract; and the Romans as well as others publicly celebrated their wedding. While Nero had Sporus, the eunuch, as a wife, one of his associates in Rome, who had made a study of philosophy, on being asked whether the marriage and cohabitation in question met with his approval, replied: 'You do well, Caesar, to seek the company of such wives. Would that your father had had the same ambition and had lived with a similar consort!' — indicating that if this had been the case, Nero would not have been born, and the state would now be free of great evils.
>
> This, however, was later. At the time with which we are concerned many, as I stated, were put to death, and many others, purchasing their lives from Tigellinus for a great price, were released.

Dio tells us more of this Pythagoras (not to be confused with the famous Pythagoras) and Sporus in LXIII 13:1-3:

> Now Nero called Sporus 'Sabina' not merely because, owing to his resemblance to her he had been made a eunuch, but because the boy, like the mistress, had been solemnly married to him in Greece, Tigellinus giving the bride away, as the law ordained. All the Greeks held a celebration in honour of their marriage, uttering all the customary good wishes, even to the extent of praying that legitimate children might be born to them. After that Nero had two bedfellows at once, Pythagoras to play the role of husband to him, and Sporus that of wife. The latter, in addition to other forms of address, was termed 'lady,' 'queen,' and 'mistress.' Yet why should one wonder at this, seeing that Nero would fasten naked boys and girls to stakes, and then putting on the hide of a wild beast would attack them and satisfy his brutal lust under the appearance of devouring parts of their bodies? Such were the indecencies of Nero.

Nero, under the influence of Poppaea, had been friendly to the Judeans and had even done their dirty work persecuting Christians. Yet he finally turned on them and by 66 AD the Roman armies were surrounding Jerusalem.

Thus, the first bowl of the anger of God was released upon Jerusalem. The political alliance that the Jews had made with Nero now became a bad and sore mark on them, and would lead to their destruction.

> **[3]And the second messenger poured out his bowl onto the sea. And it became blood, as of a dead one, and every living life died in the sea.**

This second bowl marks the end of the Jewish control over Rome. The sea is indicative of the lands beyond Jerusalem, and those who are referred to as dying are the Jewish agents such as Poppaea whom Nero kicked to death. With no Jewish control over Nero, Nero turned his attention suddenly from persecuting the Christians to going after Jerusalem.

> **[4]And the third messenger poured out his bowl onto the rivers and onto the fountains of the waters; and it became blood. [5]And I heard the messenger of the waters saying, "You are just, Who is, and Who was, and Who will be, because You judged these things, [6]since they poured out the blood of the Separated Ones and of the prophets; and You gave blood to them to drink, for they were deserving." [7]And I heard another out of the altar saying, "Yes, Master God Almighty, Your judgments are true and just."**

Here the rivers and fountains represent the resources flowing into Jerusalem. With the surrounding of the city and the embargoes placed upon it, the resources were cut off. Subsequently we see famine coming down on the city for a lack of food, and thus they are given nothing but the blood of the rotting corpses to drink, for the Messenger says that they, the Edomites who had killed the white priesthood, were deserving.

> **[8]And the fourth messenger poured out his bowl onto the sun. And it was given to him to burn men with fire. [9]And men were burned [with] great heat. And they blasphemed the authority of God, the [One] having authority over these plagues; and they did not repent to give Him reputation.**

The content of this fourth bowl is fire, to fulfill the words of Malachi 4:1 (NETS):

> For behold, a day is coming, burning like an oven, and it will set them ablaze, and all the aliens [those of other races] and all those who do lawless things will be stubble, and the day that comes shall kindle them, says the Lord Almighty, and there shall be left of them neither root nor branch.

Here we see that the fires that swept through Jerusalem, including the burning of the Temple itself, would consume the mongrel Edomites as well as the white Judeans who did wickedly, and Revelation and history tell us that even in their dying moments they would continue to blaspheme the Living God.

> **[10]And the fifth messenger poured out his bowl onto the throne of the beast. And its government became darkened. And they gnawed their tongues from the pain. [11]And they blasphemed the God of Heaven, from their pains and from their sores. And they did not repent of their works.**

The throne of the beast is not Rome, as it might first be guessed, but Jerusalem, for Revelation tells us elsewhere that the root of the power of the beast was Jerusalem, for Nero, as we have shown, was controlled by the Herodian agents. This is the government that becomes darkened, meaning both that the smoke of the fires in Jerusalem literally made the city dark and also indicating the destruction or death of the government. Again, we note that these Edomite Jews continued to blaspheme God. Also, those not repenting of their works includes the mongrelized in mind Adamites who having heard the good message rejected it.

> **[12]And the sixth messenger poured out his bowl onto the great river Euphrates, and its water was dried up to prepare the way of the kings from the rising sun. [13]And I saw three mongreled mentalities like frogs out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet. [14]For they are mentalities of demons doing signs, which go forth to the kings of the earth, even of the whole habitable world to assemble them to the war of that day – the great [Day] of God Almighty. [15]"Behold, I am coming as a thief. Blessed is the [one] watching and keeping his garments, that he does not walk naked and they may see his shame." [16]And he assembled them in the place having been called in Hebrew, "Armagedon."**

The river Euphrates is representative of the eastern border of Palestine. Because it was dried up a way was prepared for the kings of the East, that is, from the rising sun. This is in reference to the armies coming from the East that would eventually accomplish the destruction of Jerusalem, having their way to Jerusalem prepared. Historically, of course, we find that the four legions of the Romans did indeed come from across the Euphrates and we also find that they were assisted by other Eastern armies.

Josephus tells us of allied kings such as Antiochus of Commagene and Sohemus, who were kings from the area of the Euphrates that sent contingents to Titus to aid him in battle.

> "... being further attended by the contingents from the allied kings, in greatly increased strength ..." (*Jewish War* V:42).

These contingents were used to fill the gaps in his four legions when he marched upon Jerusalem.

> "The gaps in the four legions caused by the drafts ... were filled by the new troops brought in by Titus" (*Jewish War* V:43).

We also read in this same account that the "legionary cavalry" followed the troops of Titus in the march on Judea (*Jewish War* V:48), while Dio writes (LXVI 1:4-2:2):

> "Titus, who had been assigned to the war against the Jews, undertook to win them over by certain representations and promises; but as they would not yield, he now proceeded to wage war upon them. ... The Romans ... had many slingers and bowmen that had been sent by some of the barbarian kings."

So all of these armies, with men from all over the world among the ranks, were assembled for this great battle that occurred on the notable day of the Great Almighty God.

This great battle that was to take place on this day was to happen at a place the Revelation calls *Armagedon*. This Armagedon is in reference to the land of *Magedo* referred to in Judges 5:19, for *Armagedon* literally means *Mount of Magedo*. Now if there is any geographical significance of this indication, it is only that the battle was to take place in the Palestinian area. The real significance lies in the metaphorical application of this battle. It was here that the Children of Israel enjoyed victory over the Canaanites. The Canaanites were of the same mongrel strain as the Edomites, so the meaning of Armagedon is that the true children of Israel were to vicariously enjoy victory over the mongrel usurpers.

Finally, in this sixth bowl, we have again expressed the urgency of the Apocalypse, for Jesus is quoted saying that He is coming quickly, as a thief.

[17]And the seventh messenger poured out his bowl into the air and a great voice came from the throne from the temple of Heaven, saying, "It has happened!" [18]And voices and thunders and lightnings occurred. And a great earthquake occurred, such as did not occur since man came into being on the earth, such a huge earthquake, so great! [19]And the

great city came to be into three parts, and the cities of the nations fell. And Babylon the great was remembered before God to give to her the cup of the wine of the anger of His wrath. [20]And every island fled away, and mountains were not found. [21]And a great hail, as the size of a talent, came down out of the heaven upon men. And men blasphemed God from the plague of the hail, because its plague is exceedingly great.

Now John sees the seventh and last bowl of the anger of God. Here we see the proclamation that *It has happened!*, in reference to the final destruction of Jerusalem and the finished work of Jesus Christ.

All had been fulfilled. Marking this occurrence were the storms and earthquakes, and of course, historically, we have already read of the great earthquakes, etc. that accompanied the destruction of Jerusalem. Thus, the great city was broken up.

Babylon the Great is Jerusalem. Verse 20, which says that the islands had fled away and the mountains could not be found is in reference to there being no place of refuge, no way to escape, for there was no island isolated from the danger and no mountain to find refuge. Although it may have literally hailed during the siege, the great hail coming down from heaven is more in summation of the great destruction and vengeance sent down by Heaven, and typical of the apocalyptic language of the Old Testament prophecies. Through it all they continued to blaspheme God.

Now we will see the identity of Babylon:

CHAPTER 17

[1]And one of the seven messengers having the seven bowls came and spoke with me, saying to me, "Come, I will show you the judgment of the great whore sitting on the many waters, [2]with whom the kings of the earth committed whoredom, and the ones inhabiting the earth became drunk from the wine of her whoredom."

Now Babylon the whore, or Jerusalem, is said to sit upon many waters. This is to indicate the vast political power that she exercised, for it goes on to say that the kings of the earth, meaning the other political powers, had committed whoredom with her and that they were drunk with the wine of her whoredom. This is certainly typified, as we have already shown, in the relationship of Nero and Poppaea. Nero, one of the kings of the earth, was well under the control and influence of his wife Poppaea, and Poppaea's agent, Tigellinus constantly fed Nero's perverted lusts and appetites, and also his soothsayer Bibulus, who treated his furies. Then we read:

> **[3]And he carried me away into a desert, by mentality, and I saw a woman sitting on a scarlet beast, filled with names of blasphemy, having seven heads and ten horns. [4]And the woman was clothed in purple and scarlet, and being gilded with gold and precious stone and pearls, having a golden cup in her hand filled with abominations and mongrelization of her whoredom. [5]And on her forehead, a name, having been written:**
>
> **"MYSTERY**
> **BABYLON THE GREAT**
> **THE MOTHER OF THE WHORES**
> **AND OF THE ABOMINATIONS OF THE EARTH."**

Now John sees the woman, the whore, Jerusalem, sitting on the scarlet beast. In the general sense, this again is in reference to the Edomites of Jerusalem controlling the scarlet beast, Rome, but in the specific sense, this can be seen as Poppaea riding Nero, for Nero is the specific beast and Poppaea was the Jewish tool of control over him. Her cup was filled with abominations and mongrelization, and of course those were then the fruits of Jerusalem, with mongrel Edomites blaspheming the temple. So the mystery written upon her head is simple to understand: Jerusalem, whose real identity is Babylon inasmuch as it was ruled by Babylonian philosophy during the day of the Herods. She the mother of all whores, those who committed both idolatry and racial adultery, and of the abominations of the earth. And this can be seen clearly in many cases; for example, the persecution of the Christians by Nero was through the influence of Poppaea. The Edomite Jews were the ones allowing the abomination of desolation to be brought into the holy ground, for they offered no resistance. It was the Edomite Jews who murdered Christ. Then John says:

> **[6]And I saw the woman being drunk from the blood of the Separated Ones and from the blood of the witnesses of Jesus. And I marveled seeing her, a great marvel.**

Again the inference is easy. It was the Edomite Jews who were killing the chief Adamic men of Jerusalem and the pure Israelite priests, including and especially John the Baptist. It was the Edomite Jews who killed Jesus. It was the Edomite Jews via Poppaea who influenced Nero to kill Paul and Peter. Then we read:

> **[7]And the messenger said to me, "Why did you marvel? I will tell you the mystery of the woman and of the beast supporting her, having the seven heads and the ten horns.**

Now the messenger tells John that the beast is supporting the whore, and of course Rome was much greater in power than Jerusalem. Rome controlled Jerusalem and Jerusalem existed only at the good pleasure of Rome. But Jerusalem at the same time controlled Rome through its influence on Nero. So the beast, Rome, supports the whore, Jerusalem, because it allows it to exist. Notice here that the beast has seven heads and ten horns. We will see the explanation of this momentarily.

> **[8]The beast which you saw was and is not and is about to come up out of the abyss, and goes to perdition. And those dwelling on the earth will marvel, whose names have not been written on the Scroll of Life from the foundation of the world, seeing the beast, that it was a thing, and is not, and yet now is.**

Here John again explains the identity of the beast. The beast that you saw was and is not; and shall ascend out of the abyss, and go into perdition. He uses this same terminology in the last sentence of the verse when he says of the beast that *it was a thing, and is not, and yet now is.* To understand these statements one must be familiar with the actual history that was occurring at the time of the writing of the Apocalypse. This verse dates the Apocalypse to have been written at the time of the reign of Galba. Those marveling at the beast are not Christians, as we read that their names have not been written in the Scroll of Life.

For us to understand John's terminology as it would have been understood by the first Century Christian readers for whom the Apocalypse was written we must turn to the very best accounts of Roman history that were recorded at this period of time in which these events were taking place. The emperor Nero in his megalomania had alienated even his fellow perverts through a total abandonment of any just rule in his insatiable appetite for murder. It was he who drove the entire world to rebel against the empire through his excess.

Vindex, the leader of the Gauls, in an attempt to incite them against Nero, gave this speech regarding Nero (as preserved by Dio, LXIII 23:2-6):

> Because he has despoiled the whole Roman world, because he has destroyed all the flower of the senate, because he debauched and then killed his mother, and does not preserve even the semblance of sovereignty. Many murders, robberies and outrages, it is true, have often been committed by others; but as for the other deeds committed by Nero, how could one find words fittingly to describe them? I have seen him, my friends and allies,–believe me,–I have seen that man (if man he is who has married Sporus and been given in marriage to Pythagoras) ... Therefore rise now at length against him; succour yourselves the Romans; liberate the entire world!

Hearing of the uprising Vindex was causing, Nero put a price on his head, but Vindex, in return, said *"The one who kills Nero and brings his head to me shall get mine in return."* Nero's relentless plots to assassinate any and all of his rivals finally created an atmosphere in the political life of Rome that can in modern terms only be described as mass paranoia. After Nero was finally deserted by the Praetorian Guard he fled into the countryside.

Suetonius relates the end of Nero as follows:

> When a dispatch bringing the news that the other armies too had revolted, was brought to him at dinner he tore it up, pushed over the table, and sent smashing to the ground two of his Homeric drinking cups - so called because they were engraved with scenes from Homer. He made Locustia give him some poison, which he put in a golden box, then crossing to the Servilian gardens where he tried to persuade the guards officers to flee with him. His most faithful freedman had gone ahead to equip a fleet at Ostia.

Finally, Suetonius relates that he made his way into a villa about 4 miles into the countryside. There, after delaying his suicide as long as he could, and with the help of a servant, he finally thrust a dagger into his throat. The fact that Nero had been wounded in the head became legendary throughout the Roman Empire. Nero was allowed to be buried and Suetonius continues to relate some interesting facts regarding a minority of people who were actually sorry for Nero's passing:

> Nero died at the age of thirty-one, on the anniversary of Octavia's murder. In the widespread general rejoicing, citizens ran throughout the streets wearing caps of liberty. But there were people who used to lay spring and summer flowers on his grave for a long time, and had statues made of him, wearing his fringed toga, which they put up on the Rostra; they even continued to circulate his edicts, pretending he was still alive and would soon return to confound his enemies. What is more, King Vologaesus of Parthia, on sending ambassadors to ratify his alliance with Rome, particularly requested the Senate to

> honor Nero's memory. In fact, twenty years later, when I was a young man, a mysterious individual came forward claiming to be Nero; and so magical was the sound of his name in the Parthians' ears that they supported him to the best of their ability, and only handed him over with great reluctance.

Here Suetonius relates that the legends that Nero was to return to power were immediately circulated. As a Christian, John would not have believed in the Pythagorean idea of reincarnation. While this may have been the actual intent of the legend that was immediately circulated about Nero, John, as well as most practical people of the Roman Empire, would have easily taken the legend to mean that another emperor was to come in the character and spirit of Nero. The reading of the actual history makes it clear that one of the tactics of the emperor cult, as well as of those who sought to take advantage of the prevailing superstitious mentality, was to start spreading rumors or claiming that the future had somehow been predicted. Often then as now, weak-minded people fell victim to these attempts to manipulate public opinion, and in the end the fables became public opinion.

The description of the beast, whose deadly wound was healed and who was, and is not, and yet is, is the writer's way of taking advantage of the historical facts that had occurred. It is very significant to note that when Otho took power he was perceived to be another Nero and was publicly known to be a man of the same deviant character as his former friend whom he had plotted against to murder. Therefore, to understand the historical facts let us now turn to familiarize ourselves with the emperor Galba, who ruled for seven months between Nero and the first man who was recognized historically to be another Nero, Otho.

Galba's History

The facts relating to the life of Galba are hereinafter presented as related by Suetonius in Lives of the Twelve Caesars. Galba, whose full name was Servius Galba Caesar Augustus, was born on December 24, 3 BC and died on January 15, 69 AD. Galba ruled as Emperor of Rome from 68 - 69 AD, following Nero as emperor. He was epitomized by Tacitus as having been "equal to supreme power if he had not held it." His administration was priggishly upright, though his advisors were allegedly corrupt. This combination may account for his improvident military measures that contributed to his downfall roughly seven months after he became emperor. Galba was the son of Consul Gaius Sulpicius Galba and Mummia Achaica, and in addition to great wealth and ancient lineage he enjoyed the of name Augustus and Tiberius. He began his Senatorial career before the normal age, became consul, received command of the upper German army, and served a proconsulship in Africa.

> ... At last, while living at Fundi, he was offered the governorship of Tarraconensian Spain; where, soon after his arrival, as he sacrificed in a temple, the incense-carrying acolyte went white-haired before his eyes - a sign read by some as portending a change of rulers and the succession of a young Emperor by an old one.

> ... He ruled Tarraconensian Spain for eight years in a varying and inconsistent manner, beginning with great enthusiasm and energy, and even going a little too far in his punishment of crime. He sentenced a dishonest money-changer to have both hands cut off and nailed to the counter; and crucified a man who had poisoned his ward to inherit the property. When this murderer begged for justice, protesting that he was a Roman citizen, Galba,

> recognized his status and ironically consoled him with: 'Let this citizen hang higher than the rest, and have his cross whitewashed.' As time wore on, however, he grew lazy and inactive; but this was done purposely to deny Nero any pretext for disciplining him. In his own words: 'Nobody can be forced to give an account of doing nothing.'

In 68 AD, believing that Emperor Nero was planning his assassination, Galba accepted (and perhaps even promoted) an invitation from Vindex, the governor of Lugdunensis in Gaul, to head a rebellion against Nero. He then recruited the troops in Spain and built up a large following in many other regions of the empire, though Vindex himself was defeated in a battle with the Rhine armies. Nero, deserted by his Imperial troops (Praetorian Guard), killed himself on June 9, 68 AD, and Galba was formally accepted as Emperor by the Senate. Upon his arrival in Rome as Emperor, Galba executed many highly placed Romans, including the Praetorian Prefect Nymphidius Savinus, who had been responsible for his accession. His rewards to the Gallic states that had supported Vindex alienated the Lower Rhine army, which on January 2, 69 AD, proclaimed its commander, Vitellius, Emperor. Galba had also refused to pay the Praetorians the reward they claimed for having deserted Nero, and when he adopted Lucius Piso Licinianus as his successor instead of the former governor of Lusitania, Otho, Otho won the support of the Praetorians, who then killed both Galba and Piso in the Forum. Again, Suetonius tells us:

> ...Just before his death Galba is said to have shouted out: "What is all this, comrades? I am yours, you are mine!" and gone so far as to promise the bounty; but, according to the more usual account, he realized the soldiers' intention, bared his neck and encouraged them to do their duty and kill him. Oddly enough, no one present made any attempt at rescue, and all who were summoned to rally around him turned a deaf ear. A single company of Germans alone rushed to his assistance because he had once treated them with kindness while they were

convalescents; not knowing the city well, however, they took a wrong turning, and arrived too late.

Galba was murdered beside the Curtian pool, and left lying just as he fell. A private soldier returning from the grain issue set down his load and decapitated Galba's body. He could not carry the head by the hair - for there was none - so he stuffed it inside his cloak; and presently brought it to Otho with his thumb thrust into the mouth. Otho handed the trophy to a crowd of servants and camp-boys, who stuck it on a spear and carried it scornfully round the camp chanting at intervals: 'Galba, Galba, Cupid Galba, Please enjoy your vigor still!' Apparently Galba had enraged them by quoting Homer to someone who congratulated him on his robust appearance: 'So far my vigor undiminished is.'

... [He] was a heavy eater, in winter always breakfasting before daylight; and with a habit, at dinner, of passing on the leavings, which had accumulated in front of him, to his attendants. A homosexual invert, he showed a preference for mature and very sturdy men. It is said that when Icelus, one of his old-time bedfellows, brought the news of Nero's death, Galba openly showered him with kisses and begged him to get ready and have intercourse with him without delay. Galba died at the age of seventy-two, before he had reigned seven months. The Senate, as soon as it was allowed to do so, voted that a column decorated with ship's beaks should be set up in the Forum to accommodate his statue and mark the spot where he had fallen. Vespasian, however, subsequently vetoed this decree; he was convinced that Galba had sent agents from Spain to Judea with orders for his assassination.

Otho's History

Again we turn to the famous Roman historian Suetonius. The facts relating to the life of Otho are hereinafter presented as related by Suetonius. Otho, whose full name was Marcus Otho Caesar Augustus, was born in 32 AD and died in April of 69 AD near Cremona, Venetia. Otho ruled as Emperor from January until April, 69 AD. Otho was born into a family that had held the consulship under Augustus. Suetonius writes:

> ... After his father's death he pretended a passion for an influential freedwoman at Court, though she was almost on her last legs; with her help he insinuated himself into the position of Nero's leading favorite. This may have happened naturally enough, since Nero and Otho were birds of a feather, yet it has quite often been suggested that their relationship was decidedly unnatural.

> ... As Nero's confidant he had a finger in all his schemes and secrets, and on the day chosen by the Emperor for murdering his own mother, threw everyone off the scent by inviting them both to an exceptionally elegant banquet. Otho was asked to become the protector of Poppaea Sabina - who had been taken by Nero from her husband to be his mistress - and they went through a form of marriage together. However, he not only enjoyed Poppaea, but conceived so deep a passion for her that he would not tolerate even Nero as a rival; we have every reason to believe the story of his rebuffing, first, the messengers sent by Nero to fetch Poppaea, and then Nero himself, who was left on the wrong side of the bedroom door, alternately threatening and pleading for the lady and claiming the return of his trust. Fear of scandal alone kept Nero from doing more than annul the marriage and banish Otho ...

Otho was sent from Rome to govern Lusitania, which he ruled for 10 years. In 68 AD, Otho joined the rebellion against Nero led by Galba, governor of the neighboring province of Tarraconensis and who would later become Caesar himself. Otho had hoped to be designated as Galba's successor, but when Galba disappointed him by adopting Lucius Piso Licinianus, Otho prepared to seize power. The Praetorian Guard rebelled, and Galba and Piso were murdered in the Forum, and Otho was proclaimed emperor. Suetonius writes:

> Towards the evening Otho delivered a brief speech to the Senate claiming to have been picked up in the street and compelled to accept the imperial power, but promising to respect the general will. Then he proceeded to the Palace, where he received fulsome congratulations and flattery from all present, making no protest even when the crowd called him Nero. Indeed, he undoubtedly allowed some of Nero's condemned busts and statues to be replaced, and reinstated procurators and freedmen of his whom Galba had dismissed. The first decree of [Otho's] reign was a grant of half a million gold pieces for the completion of the Golden House.

Before Galba's death, the legions in Germany had already declared allegiance to Aulus Vitellius, whose troops were already marching toward Italy. Acting in hopes of staving off the attack, Otho sent a naval expedition to Narbonensis, summoned the Danube legions, and himself marched out on March 14, 69 AD. Although Otho was backed by substantial forces from Illyricum, in time the Vitellian forces were far stronger. Otho's experienced advisors recommended delay, but Otho insisted on action. Otho's army was completely defeated east of Cremona. Suetonius continues:

> ... After thus making his final preparations for suicide Otho heard a disturbance outside, and was told that the men who had begun to drift away from camp were being arrested and detained as deserters. He forbade his officers to award anyone any

> punishment, and saying: 'Let us add one extra night to life,' went to bed. ... After drinking a glass of cold water and testing the points of two daggers, he put one of them under his pillow, closed the door and slept soundly. He awoke at dawn and promptly stabbed himself with a single stroke below the left breast. His attendants heard him groan and rushed in; at first he could not decide whether to conceal or reveal the wound, which proved fatal. They buried him at once, as he had ordered them to do. [Otho] was thirty-seven; and he died in the ninety-fifth day of his reign.

This history should be kept in mind as we continue to read the Revelation, for now John says:

> **[9]Here is the mind having wisdom: the seven heads are seven mountains, where the woman sits on them. [10]And the kings are seven. The five fell, and the one is, and the other has not yet come. And when he does come he must remain a little.**

The identification of these seven kings is made easy when the true history of the Roman Caesars is understood. Those who try to place the writing of the Apocalypse at the time of Domitian also relate the identity of the seven kings to Roman Emperors, but they do so with far-fetched calculations that omit certain ones for no reason at all, etc., all in an irrational attempt to place the writing of the Apocalypse at the incorrect time. From the beginning of the history of "the church" there have been men who could not accept the inspiration of Revelation, and because, as we have seen, it did indeed predict the death of Otho and other specific historical events, those unable to accept these facts seek to place the writing late in the first century AD and after the occurrence of these events so as to make it a history rather than a prophecy. It can be clearly seen that those who apply the date of authorship of the Revelation to 95-96 AD do not believe in the inspiration of the New Testament.

These are the same people who on the one hand admit that Peter and Paul were killed during the reign of Nero and then say that I and II Peter, I and II Timothy, and Titus were all written after this time. They do not believe that those books were really written by Peter and Paul (even though they expressly say that they were) but instead say that they were written by one of Peter's or Paul's disciples. To say this is to say that the books are fallible, because they are wrong when they say that they were written by Peter and Paul. The point is, all attempts to post-date the writing of the New Testament past 70 AD are in truth attempts to discredit the divine inspiration of the writing. These men do not believe that Revelation could have been written in 68 AD because they do not believe that the Spirit-Mind in John could have actually predicted the future. Yet, it was this same Spirit-Mind of Jesus Christ which had predicted the destruction of Jerusalem almost 40 years prior to the actual event at the Mount Olivet prophecies. It is clear from the writings of such men that they deny the divine inspiration of the Scriptures. This means that they do not believe in the Jesus of the Bible, but another Jesus of the making of their own imaginations. *The Abingdon Bible Commentary* says of Revelation:

> The expectation of the immediate return of Christ had been with John all through. His final message is it is at hand. But the Lord did not come when John anticipated.

A similar message is contained in all the Judeo commentaries on the Book of Revelation, which say that John was wrong. But John did not write it: the infallible Mentality of Separation wrote it and the events described in it happened exactly when Jesus said they would happen.

Thus, since we accept the divine inspiration of the Holy Scriptures, then the date assumed herein for the authorship of the Apocalypse is late AD 68 at the beginning of the reign of Galba. When it comes to discussing the emperors of Rome it is important to distinguish between those who had absolute dictatorial power and those who did not.

The first absolute despot or dictator of Rome in the true style and form that would become associated with the Caesar and who established the reality of the office of Caesar as it relates to the Biblical view was Augustus Caesar. He was the first Caesar of the Empire. Julius Caesar was not the immediate predecessor of Augustus and though a "dictator" in the Roman Fascist sense, he was killed before he was ever crowned a "king" as the passage herein indicates to be one of the qualifications of the seven. In addition to this, the time frame of the Apocalypse is from the birth of Christ to 70 AD, and Augustus Caesar was reigning during the birth of Christ.[vii] Thus, the seven kings are (with the years of their reign):

Five Have Fallen:	1) Augustus (31 BC-AD 14)
	2) Tiberius (AD 14-37)
	3) Gaius (Caligula) (AD 37-41)
	4) Claudius (AD 41-54)
	5) Nero (AD 54-68)
The one is:	6) Galba (AD 68-69)
The other has not yet come:	7) Otho (AD 69)

We note from the passage that the five fell. Thus, Augustus, Tiberius, Gaius, Claudius, and Nero have all died. Next we see that one is. This is in reference to Galba who, reigning from late 68 to 69, would have been the Emperor when the Apocalypse was written. Next, we see that the other has not yet come. This is clearly in reference to Otho. Further, we see that when he does come, he must remain a little. Indeed, he reigned only 95 days (though Dio says only 90), the shortest space of any of the emperors thus far.

[11]And the beast which was and is not, even he is the eighth, and is of the seven, and goes to perdition.

We said before that Otho considered himself to be like Nero, but the emperor whom history records actually modeled himself after Nero was Vitellius, the eighth king. Therefore, he was of the seven, for he was, in reference to Nero, and is not, in reference to the fact that Nero is dead, even he is the eighth, in reference to Vitellius. Also, even though Galba, Otho, and Vitellius were not by blood a part of the Julio-Claudian dynasty, many ancient historians treat them in the same class as that dynasty because they were of the same old, aristocratic stock as those emperors. They are distinctly opposed to the Flavian dynasty which started with Vespasian who succeeded Vitellius. Historically, after Vitellius, a new era began, so the emperors who followed, starting with Vespasian, and then Titus and Domitian, etc. were not of the seven. Thus, we read from Suetonius regarding Vitellius, the resurrected Nero of legend:

> At last, amid fanfares of trumpets, Vitellius entered Rome in general's uniform and surrounded by standards and banners. His staff also wore military cloaks, and his soldiers carried drawn swords. Paying less and less attention to all laws, human or divine, Vitellius next assumed the office of Chief Priest, and chose to do so on the anniversary of the Allied defeat. On the same occasion, he announced the elections for ten years ahead, and appointed himself Consul for life. Then he dispelled any doubt as to which of the Caesars was to be his model by sacrificing to Nero's ghost and, at the subsequent banquet, while a popular flutist was performing, called for something from 'the Master's Book' as an encore. When the flutist obliged with one of these compositions, Vitellius jumped up delightedly and led the applause.

Suetonius relates that from the very beginning Vitellius heavily identified himself with Nero, the Beast. Dio also tells us (LXV 2):

> Vitellius, addicted as he was to luxury and licentiousness, no longer cared for anything else either human or divine. He had indeed always been inclined to idle about in taverns and gaming-houses, and devote himself to dancers and charioteers; and he used to spend incalculable sums on such pursuits, with the result that he had many creditors. Now, when he was in a position of so

emperor for 8 months 2 day
Killed by Vaspasian's troops

> great authority, his wantonness only increased ... The entire period of his reign was nothing but a series of carousals and revels ...he admired and lauded the name and the life and all the practices of Nero ... [yet] so little of anything even of Nero's satisfy him.

Later, Dio says in LXV 7:3-8:1:

> The fact, however, that he wished to imitate Nero and offered sacrifices to that emperor's Manes, and that he spent so great sums on dinners, though it caused joy to some, made sensible people grieve, since they were fully aware that not all the money in the whole world would be sufficient for him.

Thus, in many ways, Vitellius outdid Nero in his evil. The only difference between the two is that Vitellius did not have as much time as Nero did.

> **[12]And the ten horns you saw are ten kings who have not yet received a government, but will receive authority as kings one hour with the beast. [13]These have one mind, and their power and authority they will give up to the beast. [14]These will make war with the Lamb, and the Lamb will overcome them, because He is Master of masters and King of kings, and the ones with Him are called and chosen and trustworthy."**

We saw earlier that John defines what the ten horns on the beast along with the seven mountains are. The seven mountains were the Caesars, and from the context, we can see that the ten horns are also ten kings, but they derive their power from the beast, Nero. So they are therefore ten sub-rulers, and history tells us that there were ten major provinces of the Roman Empire at the time of Nero. They are Achaia, Africa, Asia, Britain, Egypt, Gaul, Germany, Italy, Spain, and Syria. When Nero persecuted the Christians so too did all the Roman Empire, so these provinces, under the control of Nero – for it says that they have one mind – also made war with the Lamb.

But the Lamb overcame them, and as Nero turned his persecutions from the Christians to the destruction of Jerusalem, so too these provinces contributed to the armies which desolated Jerusalem, and we read:

> **[15]And he says to me, "The waters which you saw, where the whore sits, are peoples and crowds and nations and tongues. [16]And the ten horns which you saw on the beast, these will hate the whore, and will make her desolated and naked, and will eat her flesh, and will burn her down with fire. [17]For God gave into their hearts to do His mind, and to act in one mind, and to give their government to the beast, until the words of God will be fulfilled. [18]And the woman whom you saw is the great city, having a government over the kings of the land."**

So at first, the whore, Jerusalem, sat upon many waters, or exercised political influence over many peoples, crowds, nations and tongues, by controlling the Beast, Nero. But the ten provinces, and of course Nero himself, will hate Jerusalem and destroy it. The Scripture says clearly that God is using these people for this purpose, just as it was prophesied that the "coming leader" of Daniel's Seventy 'Sevens' would do. Finally, in verse 18, the woman or whore is positively identified as the great city, Jerusalem (see Rev. 11:8), which had exerted influence over the kings of the land. Now we will read in Chapter 18 and see the fall of Jerusalem:

CHAPTER 18

> **[1]And after these things I saw another messenger coming down out of Heaven having great authority, and the earth was lit up from his reputation. [2]And he cried in a strong, great voice, saying, "Fallen! Babylon the great has fallen! And it has become a dwelling-place of demons, and a prison of every mongreled mentality, and a prison of every unclean bird, ⌊and a prison of every unclean beast,⌋ even having been hated; [3]because of the wine of the anger of her whoredom [which] all the nations have**

drunk, even the kings of the earth have committed whoredom with her; and the merchants of the earth became rich from the power of her luxury."

Here the Messenger of Heaven declares the estate of Jerusalem. When he says that it is fallen, this does not mean that it has already been destroyed, but rather that it is in a fallen estate which he then describes. We know that it is not yet fallen because next we see the call for God's people to leave the city before it is destroyed: fallen from God - Dwelling place of demons

[4]And I heard another voice out of Heaven saying, "My people, come out of her, that you may not share in her failures and that you may not receive of her plagues; [5]because her failures are joined together up to Heaven, and God remembered her unjustness. [6]Give back to her as also she gave back to you, and double to her double, according to her works. In the cup which she mixed, mix to her double. [7]By what things she reputed herself and luxuriated, by so much give back to her torment and mourning. Because she says in her heart, 'I sit as a queen, and I am not a widow; and I do not see mourning at all.'

Here, once again, the call is repeated for the Christians to flee Jerusalem. We have already read Josephus:

> Cestius ... suddenly recalled his troops ... contrary to all calculation, retired from the city ... (*Jewish War* II:540).
>
> After this catastrophe of Cestius many distinguished Judeans abandoned the city as swimmers desert a sinking ship (*Jewish War* II:556).

So God allowed a time for the Christians to flee Jerusalem.

If I walk in the midst of affliction, you will quicken me; against wrath of my enemies you stretched out your hand, and your right hand saved me. The Lord will repay on my behalf; O Lord, your

> mercy is forever. The works of your hands do not disregard (Psalms 137:7-9 NETS).

> 'He hoped in the Lord; let him rescue him; let him save him, because he wanted him,' because it was you who drew me from the belly, my hope from my mother's breasts. On you I was cast from the womb; from my mother's stomach you have been my God. Do not keep away from me, because affliction is near, because there is no one to help (Psalms 21:8-11 NETS).

The Christians are told to flee and separate themselves so that they do not fall victim to the coming vengeance of God on the city. But this whore, Apostate Israel, thinks of herself as a Queen, not the Israel divorced by God in need of a Redeemer. We read in Isaiah 46:13-47:11 (NETS):

> I brought near my righteousness, and I will not delay the salvation that comes from me; I have provided salvation in Sion to Israel for glorying. Come down; sit on the ground, virgin daughter of Babylon! Enter the darkness, daughter of the Chaldeans, because you shall no longer be called tender and delicate! Take a millstone; grind meal; uncover your covering; expose your gray hairs; bare your legs; pass through rivers. Your shame shall be uncovered; your reproaches shall be seen. I will take from you what is right; I will no longer deliver you over to men. He who delivered you - the Lord Sabaoth is his name, the Holy One of Israel - has said: 'Sit distressed; enter the darkness, daughter of the Chaldeans! You shall no more be called the strength of a kingdom. I was provoked at my people; you defiled my heritage. I gave them into your hand, but you granted no mercy to them; you made the yoke of the elder exceedingly heavy. And you said, 'I shall be a ruler forever'; you did not consider these things in your heart, nor did you remember the last things. But now hear these things, you delicate woman, who sits securely, who says in her heart, 'I am, and there is no other; I shall not sit as a widow or know bereavement.' But now both these things shall come upon you suddenly, in one day: widowhood and loss of children shall come you suddenly in your witchcraft, exceedingly in the

> strength of your enchantments, in the hope of your evil, for you said, 'I am and there is no other.' Know that the understanding of these things and your evil shall be your shame. And you said in your heart, 'I am, and there is no other.' But destruction shall come upon you, and you will not realize it; a pit, and you shall fall into it. And wretchedness shall come upon you, and you will not be able to become clean of it, and destruction shall come upon you suddenly, and you will not realize it.

Notice the exact parallel to the estate of Jerusalem described. Also notice the parallel to the coming vengeance and destruction, for Isaiah says that this would happen suddenly in one day, and we read in Revelation:

> **[8]Because of this, in one day her plagues will come: death and mourning and famine; and she will be consumed with fire, for the Master God judging her is strong.**

This is the fulfillment of Matthew 24 and of the passage cited above from Isaiah. This one day is the Day of the Master, the day when the Master would be vindicated, the "Millennium."

> **[9]And the kings of the earth will weep for her, and will wail over her, those having committed whoredom and having luxuriated with her, when they see the smoke of her burning; [10]standing from afar because of the fear of her torment, saying, 'Woe! Woe to the great city, Babylon, the strong city! For in one hour your judgment came.' [11]And the merchants of the earth weep and mourn over her, because no one buys their cargo any more, [12]cargo of gold, and silver, and of precious stone, and of pearls, and of fine linen, and of purple, and of silk, and of scarlet, and all sweet wood, and every ivory vessel, and every vessel of very precious wood, and of bronze, and of iron, and of marble, [13]and cinnamon, and incenses, and ointment, and frankincense, and wine, and oil, and fine meal, and wheat, and beasts, and sheep, and horses, and chariots, and of**

bodies and lives of men. [14]And the ripe fruits of the lust of your life went away from you, and all the fat things, and the bright things went away from you, and you will find them no more, not at all. [15]The merchants of these things, those being enriched from her, will stand from afar because of the fear of her torment, weeping and mourning; [16]and saying, 'Woe! Woe to the great city having been clothed in linen and purple and scarlet, and having been gilded with gold and precious stone and pearls! [17]For in one hour such great wealth has been desolated.' And every ship-pilot and all company on the ships, and sailors, and as many as work the sea, stood from afar, [18]and cried out, seeing the smoke of her burning, saying, 'What is like the great city?' [19]And they threw dust on their heads and cried out, weeping and mourning, saying, 'Woe! Woe to the great city, by which all those having ships in the sea were rich, from her costliness, because in one hour she was ruined.'

These eleven verses show the reaction of the allies of Jerusalem and the Edomites, both political and financial, when they see the city destroyed. This entire economy came to a stop and was destroyed in one hour, something that could never be said of Rome but only Jerusalem. The account serves several purposes. One, the reader is shown the awesomeness of the desolation of Jerusalem, a city which had been considered one of the most important in the world. But we see in the account how complete its desolation is. The account tells us that this desolation is witnessed throughout the world.

We also learn what type of allies the Edomites of Jerusalem had: they are those who have committed the spiritual and racial whoredom with her, and merchants. Already at this time, the Jews had great control of the financial systems of the world, and the destruction of Jerusalem was a great blow to this system. Thus, the merchants of the world are in great mourning. But the Separated Christians were told:

> [20]Rejoice over her, Heaven, and the separated ambassadors, and the prophets, because God judged your judgment on her."
>
> [21]And one strong messenger lifted a stone like a great millstone, and threw into the sea, saying, "This way, on an impulse, Babylon the great city will be thrown down, and it will never more still be found. [22]And the sound of harpers, and of musicians, and flutists, and of trumpeters will never be heard in you still; and every craftsman of every craft will never be found in you still; and the sound of a mill will never be heard in you still. [23]And the light of a lamp will never more shine in you. And the voice of the bridegroom and bride will never more be heard in you. For your merchants were the great ones of the earth, for by your pharmakeia all the nations were led astray. [24]And in her was found the blood of prophets and of Separated Ones and of all the ones having been slain on the earth."

This account of the rejoicing of the Separated Ones is in fulfillment of John 16:20 (AST):

> Most assuredly, most assuredly, I say to you that you will weep and will lament, but the world will rejoice. And you will be grieved, but your grief will become joy.

Indeed, when the Christians were persecuted and murdered by Nero, the Jews in Jerusalem rejoiced; but their rejoicing was turned to lamenting, and the weeping and lamenting of the Christians is now in verse 20 turned into joy at the sight of the destruction of Jerusalem and the Edomite economy. To the Christians, it was a vindication that Jesus was the Christ and vengeance upon the evil Edomites. In Luke 18:6-8 (AST), we read this promise to the Separated Christians:

> And the Master said, 'Hear what the unjust judge says; and will God not at all execute the avenging of His chosen, those crying to Him day and night, and being patient over them? I say to you that

He will execute their avenging speedily. But the Son of man coming then, will He find persuasion on the earth?'

When the Jews were rejoicing at the persecution of the Christians, they, as the unjust judges, did not believe that Jerusalem would be destroyed, for they were as the whore above who thought she was a Queen and no widow. But Jesus promised His chosen that the avenging of them would come quickly.

CHAPTER 19

[1]And after these things, I heard a great voice of a great crowd in Heaven, saying, "Hallelujah! The salvation and the reputation and the power of our God! [2]For true and just are His judgments, because He judged the great whore who mongrelized the earth with her whoredom. And He avenged the blood of the slaves out of her hand." [3]And secondly, they said, "Hallelujah! Also her smoke goes up forever and ever." [4]And the twenty-four elders and the four living creatures fell down and worshiped God sitting on the throne, saying, "So be it! Hallelujah!"

Now we come to the conclusion of the fifth vision. There are three Hallelujahs proclaimed as the Separated Ones rejoice. These Hallelujahs show why they are rejoicing at the destruction of Jerusalem. The first Hallelujah is proclaimed at the witnessing of the salvation and reputation and power and honor of the Master. The second is because it is the vindication that God's judgments are just and true. All the truths and racial judgments have been vindicated. Jesus has been vindicated as the true Messiah, the true Anointed One of Israel, as we read in Isaiah.

Furthermore, the blood of the Just and Separated Slaves of the Master who had been killed by the mongrel Edomite Jews has at this point been vindicated. With this we see that they rejoice that the smoke continues to boil up from the city, showing that they are rejoicing at the destruction of the city, this great holocaust, and the fulfillment of all prophecy, especially

Matthew 24. Again, the smoke is a sign of both the physical destruction of the city and also of the darkening of the economy; thus it is also in reference to the ending of the Jewish economy and any claim of the Edomite Jews to legitimate authority. All authority under heaven and earth today belongs to Jesus Christ, and the Body Politic as Christ rules and reigns on this earth through His Body Politic.

The Separated Ones are rejoicing because the smoke goes up forever and ever, meaning that they know that the destruction of this apostate Israel is eternal. Finally, with the third Hallelujah, the Separated Ones worship God and proclaim *So be it!*, meaning, *Let God's will be done on earth as it is Heaven*. Vision 6 starts with further rejoicing and Hallelujahs, but goes on to unveil the Marriage Supper of the Lamb.

The Marriage Supper of the Lamb

The seer continues with Vision 6: 19:5-20:15.

> **[5]And a voice came out from the throne saying, "Praise our God, all His slaves ⌊and⌋ those fearing Him, the small and the great." [6]And I heard as a sound of a great crowd, and as a sound of many waters, and as a sound of strong thunders, saying, "Hallelujah! Because ⌊our⌋ Master God Almighty reigned. [7]Let us rejoice and let us exalt, and we will give reputation to Him, because the marriage of the Lamb came and His woman prepared herself.**

This vision continues with the Separated Ones praising God and once again shouting *Hallelujah!* because the Master reigns. This passage pin-points for us the time frame of the sixth vision: it is covering that period of time when the holy ones were being readied for the consummation of their marriage to the Son of God.

> **[8]And it was given to her that she be clothed in fine linen, pure and bright; for the fine linen is the justice of the Separated Ones."**

This passage is describing His woman, which is the Body Politic. It is being spotlessly clothed in the justice of the Separated Ones.

> **[9]And he says to me, "Write: Blessed are those having been called to the supper of the marriage of the Lamb." And he says to me, "These words of God are true."**

Then the voice proclaims the fourth benediction of the Revelation, that blessed are those having been invited to the public ceremony of the marriage of the Lamb. Here the marriage supper of the Lamb is not described, but it consisted of the public vindication of the saints of God. Here the saints are reassured that those who would live to see the Day of Vindication were blessed among the saints or Separated Ones. It is important to understand that the marriage supper of the Lamb is in reference to the day when the reputation of the Lamb and those who had believed in Him would be vindicated. Christ had repeatedly prophesied that the end of the Talmudic reign of terror and its usurpation of true Hebraism would be brought to its end for the whole world to see in the destruction of Jerusalem and in the actions of the wrath of God in bringing to justice the Jewish criminals who had crucified Christ, who had murdered the prophets and had murdered the Separated Ones.

Thus, the marriage supper of the Lamb was in reference to the Day of Vindication and the day of the just anger of God Almighty. At the time of the writing of this vision in late 68 AD, the day of the vindication of the Separated Ones had not yet taken place. But the vision speaks confidently that the prophecies of Christ were true and of certain fulfillment.

> **10And I fell before his feet to worship him, but he said to me, "Behold! Stop! I am your fellow-slave, and of your brothers, having the testimony of Jesus. Worship God. For the testimony of Jesus is the Mentality of Prophecy."**

John tells us that he fell at the feet of the messenger to worship the messenger and the messenger refused John's worship and tells him that he is a fellow-slave and a brother. The messenger qualifies the designation of brothers by saying that the Brotherhood are those who have the testimony of Jesus and that they are the true worshipers of God because they have the testimony of Jesus in the Mentality of Prophecy.

[11]And I saw Heaven being opened. And behold, a white horse and He sitting on it ⌊having been called⌋ Trustworthy and True. And He judges and wars in justice.

John sees Heaven open and his attention is called to a white horse, a symbol indicative of leadership, especially of Generals and emperors, and John says that He sitting on it was "Trustworthy and True." He judges and wars in justice. The designation 'Trustworthy and True' is in reference to the Mentality of Christ. This is the true Christ, contrasted to the false prophet on the white horse in Revelation 6:2. Christ was the Just One and the Truth, as we learned in the Gospel of John. Jesus alone was qualified to be the satisfaction or propitiation of the Justice of God. Here the Mentality of Christ is envisioned to be coming forth from Heaven to make warfare upon the enemies of God. Here the Scripture declares that the Trustworthy and True, the Just One of God, has all authority of Just Judgment and the punitive authority to carry out just punishment against the ungodly.

[12]And His eyes ⌊as⌋ a flame of fire, and in His head many diadems, having a name that had been written, which no one knows except Himself;

John continues to describe the Just One, saying His eyes were as a flame of fire. This same description was given in Revelation 1:14 and in 2:18 earlier. This was indicative of the piercing vision of God who sees the hearts and secrets of men. In this way, it is also indicative of the Baptism of Fire, for the Baptism of Fire burns away the chaff and pierces to the deepest and darkest recesses of the mind and heart. He has many diadems. Christ had defeated Satan and had taken back from him the right of rulership of the governments of the world. All of these statements regarding Christ are being made because the impostor and apostate Israel had denied all these attributes, but the True Israel, the Body Politic, had believed in these attributes. Now that the vindication had come, the entire world would see that these attributes are true. The Separated Ones are being vindicated in their belief and vengeance is being taken on the impostor and apostate Israel at the same time.

[13]and having been clothed in a garment which had been dipped in blood. And His name is called "THE WORD OF GOD."

Here we are reminded of John 1:1, which states:

> In the beginning was the Word, and the Word was with God, and the Word was God (AST).

Here we are given the name of the one on the horse: He is the Word of God, the true Son of God, Jesus Anointed. We continue to see His attributes. His clothing was dipped in blood, and this refers to Isaiah 62:11-63:1 (LXX), which reads:

> For behold, the Lord has proclaimed to the end of the earth, say ye to the daughters of Sion, Behold, thy Savior has come to thee, having his reward and his work before his face. And one shall call them the holy people, the redeemed of the Lord: and thou shalt be called a city sought out, and not forsaken. Who is this that is come from Edom, with red garments from Bosor? thus fair in his apparel, with mighty strength? I speak of righteousness and saving judgment.

Revelation continues:

[14]And the armies in Heaven followed Him on white horses, being dressed in fine linen, white and pure.

"And the armies in Heaven," in reference to all the sphere of Heaven, both earthly and spiritual, "followed him on white horses." The Christian soldiers of the earth took the responsibility of leadership in the warfare against the ungodly and are designated as having been clothed upon with the justice of the Separated Ones, symbolically called fine linen, white and pure.

[15]And out of His mouth goes forth a sharp sword, that with it He might smite the nations, and He will shepherd them with an iron rod. And He treads the winepress of the wine of the anger and of the wrath of God Almighty.

John continues describing the embodiment of the Mentality of Christ and says, "out of his mouth goes a sharp sword." This sword is the Sword of Separation, which is the Mentality of God conveyed to the earthly sphere of Heaven in the Written Word known as Christian Scripture. This symbolism is easily confirmed by Ephesians 6:17 (AST) where we are told to: "...take the helmet of preservation, and the sword of the Mentality, which is the word of God."

> For the Word of God is living, and working, and sharper than every double-edged sword, and piercing as far as the division of both life and mentality, of both joints and of marrows, and is able to judge the thoughts and intentions of the heart. (Hebrews 4:12 AST).

> [H]e shall administer justice to a humble one and convict the humble ones of the earth, and he shall strike the earth with the word of his mouth, and with breath through his lips he shall do away with the impious (Isaiah 11:4 NETS).

> Are not my words just like fire and like an ax that cuts a rock? (Jeremiah. 23:29 NETS).

Thus, with the sword of separation the Christ smites the nations. The ἔθνος (ethnos), the Adamic, civilized nations, were being brought into the dominion and rule of Christ by the skillful use of the Sword of the Lord. By this means the nations were being conquered by the Spirit of Christ and once brought into rule He will rule them with a rod of iron. This rod of iron is indicative of a ruler's scepter, but because it is iron it is also indicative of the military tactics of the Roman army. This sixth vision conveys the idea that the Mentality of Christ was going to use the Roman legions as His instrument of justice to tread out the winepress of the fierceness and anger of Almighty God.

> **16And He has on His garment and on His thigh a name having been written:**
> **"KING OF KINGS AND MASTER OF MASTERS."**

Now the description of the Just One continues. Here John reveals the mysterious name mentioned in verse 12 that only Christ knew and other men did not know: He was King of kings and Master of masters. This name was written on His vesture or outer garment that was dipped in blood. This declared Him superior to all kings and priests of Israel, but He also had this same name written on His thigh. This declared Him the Master and King over the pagan nations. The pagan nations had soothsayers and philosophers. Pythagoras was the most renowned of both, and he was alleged to have had a golden mark upon his thigh. The Pythagorean philosophical schools had held a philosophical influence over the pagan nations for almost 500 years. There were few learned men who did not know the legend of Pythagoras. Thus, by John designating the name written on Christ's thigh he declared Christ's superiority over the Pythagorean influenced philosophers, whose speculative philosophies ruled the pagan nations.

> **17And I saw one messenger standing in the sun. And he cried with a great voice saying to all the birds flying in mid-heaven, "Come and gather together to the supper of the Great God,**

Now the invitation is given to the birds of the heaven to come to the marriage supper. The messenger is inviting all the vultures and scavengers to the supper of the Great God, for he continues,

> **18that you may eat the flesh of kings, and the flesh of commanders, and the flesh of strong ones, and the flesh of**

> **horses, and of those sitting on them, and the flesh of all, both freemen and slaves, even of small and great."**

The fowls are invited to the destruction of Jerusalem and Talmudic Judaism. In 19:17 the vultures have been invited to the feast; here in 19:18 the messenger begins to describe those officials of the governments of the antichrists whose carcasses the scavengers, which includes the eagles, would feast upon. Christ made allusion to this in Matthew 24:28 and Luke 17:37 (AST), when He said, *"Where the body is, there the eagles will be gathered."*

Revelation 19:18 lists the flesh of kings, the flesh of commanders, and the flesh of strong ones, the flesh of horses and them that sit on them and the flesh of all men both free and slave, small and great. This is the supper of God. It is the banquet of the celebration of the Marriage of the Lamb. It is in reference to the impending destruction of Jerusalem which would occur in 70 AD. It engulfs both the deaths of the Jewish zealots as well as those of the Roman soldiers. Those who had understood and believed the prophetical proclamations of Christ were to be delivered and saved from this holocaust. The destruction of the Jewish economy and system that had been prophesied by the Christ would be the Day of the Vindication of the reputation of the Christ and the Christians. The fulfillment of the prophecies of Christ would be an open show of His heavenly Authority and would render forever the Talmudic, Jewish establishment as evil; the true Israel of God, white Christians, would once and for all times be shown to be the Church.

> **19And I saw the beast and the kings of the earth, and their armies being assembled to make war with the [One] sitting on the horse and with His army.**

Now the seer sees the beast, in reference to Nero, who had come to characterize the mentality and policies of a corrupt Roman state and the kings of the earth. The kings of the earth also referred to Herod's sons and their armies. This was inclusive of the Jewish armies and Roman armies. They are characterized as having been gathered together to make war with Him, in reference to the conquering Christ who sits on the white horse, and also against His army. This referred to the armies of Heaven and included both the spiritual, heavenly host of messengers, as well as those flesh and blood Separated Ones who had been made to be seated in heavenly places, that is, in the sphere of Heaven on earth.

> **[20]And the beast was seized, and with this, the false prophet doing signs before it, by which he led astray those having received the mark of the beast and those worshiping its images. The two were thrown alive into the Lake of Fire, burning with brimstone.**

John continues his comment in describing those forces gathered against the Christ, and says that the beast was seized. This is in reference to the now deceased Nero, who fled Rome and stabbed himself in the throat. This dates the writing of the vision after the death of Nero and before the actual destruction of Jerusalem in 70 AD, and of course we know by the account of the seven heads that it was written in the reign of Galba.

We see also that the false prophet was seized. The false prophet is in reference to the emperor worshipping cults which had manifested themselves as a revival and a further degeneration of Mithraism. The emperor worshipping cult was a closed and secret society that had synchronized the Persian or Babylonian Mithra religion or sun worship with that of the Pythagorean philosophies. This characterization also may be applied to the Talmudic Jews, who were syncretic in their religious and philosophical persuasions.

The Talmudic Jews were very influential in the Mithra emperor worshipping cult. The tactic of the Magean, Mithraic religion had been adapted by the Talmudic Jews to gain influence in the Roman government. Before and since the time of Zoroaster the Mithraic cults had always been able to gain great influence in government by means of flattery and the working of pseudo-scientific miracles, especially with mathematics and mathematical theorem, astrology, and philosophical contentions and pretended sooth-saying abilities of predicting the future.

Nero had a Persian or Mithraic fortune teller named Bibulus who prepared his horoscopes and we have already seen how the Jews had indeed made great inroads into the influencing of Nero. Thus, the designation false prophet was indicative of all pagan Syncretic philosophies and especially of Talmudic Judaism. We may surmise from the statement regarding the false prophet that Nero's Mithraic fortune teller Bibulus, who was evidently one of the many agents of a secret society of the emperor worshipping cult, had also died. Thus, the vision continues by saying, "doing signs before it," in reference to Nero,

> **"with which he had led astray those receiving the mark of the beast."**

The term mark is internally defined in the Apocalypse to carry the meaning of the mentality of the beast, but it was also in reference to having received certification, for having burnt or paid for incense to be burnt to a literal statue of Nero. For Nero was worshipped as a god, not only in pagan Rome and the Roman Empire, but also in the temple of Jerusalem, where they burned incense and paid tribute money to him. Nero enjoyed the infamous reputation as the beast of Rome, primarily in reference to his deviate sexual practices. It was universally known that he had murdered his mother and thousands of others without the slightest remorse. His ordering of the wholesale murder of entire Christian families and his torture and mutilation of their bodies, even to the point of using the brutally murdered Christians as torches to provide nocturnal illumination for his gardens, all of these infamous practices were universally known throughout the Roman Empire, but the title "beast of Rome", which so aptly characterized the megalomaniac Nero, had more earnestly been won by him earlier in his career for his sexual degeneracy.

He and one of his many homosexual favorites had invented what he termed a new sport or game. He would tie, or restrain with shackles, innocent male and female victims with their hands and arms extended above their heads. He would then dress himself in the skins of predatory animals, such as lions and leopards, and, as Suetonius tells it, viciously ravish their private parts.

Dio (LXIII 13:3) also tells us of this game of Nero's which gave him this reputation:

> Yet why should one wonder at this, seeing that Nero would fasten naked boys and girls to stakes, and then putting on the hide of a wild beast would attack them and satisfy his brutal lust under the appearance of devouring parts of their bodies? Such were the indecencies of Nero.

In this way he came to be known as the "beast of Rome" and thus his administration of the Roman government and its antichrist, Christ-hating policies which characterized the Christians as the enemies and haters of humanity became personified in the person Nero and his infamous title of the "beast of Rome". Thus, the vision continues, "and those worshipping its image." Then we are told that both were cast alive into a Lake of Fire burning with brimstone.

> **21And the rest were killed with the sword of the [One] sitting on the horse, having gone out of His mouth. And all the birds were filled from their flesh.**

The rest being slain with the sword is in reference to the Sword of the Lord, again defined by Scripture as the Good Message or Word of Christ. The slayer is He that sat upon the horse, in reference to the personified Mentality of Christ and the slaying took place by means of the sword proceeding out of His mouth. This carried the meaning that a separated remnant were being slain throughout the Roman Empire by the Sword of Separation. First, in the sense of Christian conversion, to be slain by the Mentality is to die unto Christ, to claim the death of

Christ as a way and means to gain peace with God. The Word of Truth, Justice, and decency, had gone forth to find a place in the hearts of just and decent men throughout the Roman world.

In time the certainty of the prophetical teachings of the Lord Jesus Christ would be brought to fruition as the Christians in the Roman Empire gained more political influence in the polices of Rome. Truth and decency would inevitably triumph over the corruption of the policies of Nero. The Christians were confident that the insane Zionistic philosophy and lust for world dominion of the Talmudic Jews, who were the source of the false prophetic teachings and who were in fact the manipulators of the emperor worshiping cult, would be exposed as the hideous power behind the throne of the corrupt Nero. This day would surely come as Christ had foretold and the fowls were to be filled with the decaying flesh of those who were sure to perish in the inevitable conflict between the Talmudic Jews and the Roman Empire.

Already at this time, unrest and rebellion against the Herodian policies had broken out in Judea. The Herods, who were not of the tribe of Judah but were in fact Edomites, had sought to endear themselves to Rome by flattering Nero. They had agreed to the burning of incense to him in an effort to gain influence over him. They had surrounded him with those holding the pagan Mithraic philosophy and had carefully sought to infiltrate the highest positions in government, even to providing Nero with his Jewish wife Poppaea.[viii] But the religious zealots in Jerusalem could no longer be content with rabbinical visions of the glories of a Jewish world order of Utopia.

The great swelling predictions of a materialistic Messianic reign that was soon to triumph over the Roman Empire with one of the Herods as its political messiah began to lose its luster and appeal to those Judeans who saw image worship as a violation of the Mosaic Law. Soon the secrets of the emperor cult and their true design of Zionistic conquest began to fall on the ears of many influential Romans, who already viewed the Jews as political and financial opportunists and religious fanatics.

CHAPTER 20

[1]And I saw a messenger coming down out of Heaven, having the key of the abyss, and a great chain on his hand.

Now John sees another messenger come down from Heaven. The bottomless pit is a metaphor for the grave and the great chain is indicative of the power of binding that the messenger holds in his hand.

[2]And he laid hold of the dragon, the old serpent, who is the Diabolical One and Satan, and bound him a thousand years,

The dragon is now defined as the old serpent, which is the Diabolical One and Satan. He is bound by means of the unbreakable chain of Scripture, for a period of time designated as a thousand years. The term "thousand years" was a symbolic term taken from the Scriptures to designate that period of time of the visitation of the vindication of the Messiah or Anointed One. Here it was used metaphorically of the time frame covering the establishment of the perfect Messianic government. We must remember that we are told in II Peter 3:8 (AST):

> But do not let this one thing be hidden from you, beloved, that one day with the Master is as a thousand years, and a thousand years as one day.

In this context, Peter is speaking of the coming Day of the Master and Peter makes it clear that one day with the Master, that is, the Day of the Master, is as a thousand years. So according to Scripture, a thousand years is only figurative. It could be anything from one day to a thousand years. It is indefinite. Next we read regarding this Day of the Master and the dragon,

> **[3]and threw him into the abyss, and shut him up, and sealed over him, that he should not still lead astray the nations until the thousand years are fulfilled. And after these things he must be set loose a little time.**

The messenger, having laid hold of and bound Satan, now casts him into the bottomless pit of the grave. He shuts Satan up and sets a seal on him for the purpose and the reason that he may not deceive the nations, that is, the Roman Empire, any more until the thousand years were fulfilled. The time of the Messiah of Israel was prophesied to run from the time of His birth to the establishment of His eternal reign as Master of masters and King of kings. His reign was understood to continue forever, but first those impostors and counterfeit messiahs must be totally vanquished and defeated. They must be laid at his feet for a footstool, and the Justice of God must be vindicated in the punishment and annihilation of the kingdom of Satan.

Thus, the truth of Christianity and the sanity of its tenets of decency had checked and bound the progress of the Satanic kingdom of the impostors who said they were Judeans and were not. The term thousand years is indicative of the time when the perfect government would be brought to fruition and vindicated as such, the Day of the Master. Thus, the Word of God had bound the lying mentality of Satan until the prophetical teachings of Christ should be fulfilled, and after that Satan was to be loosed from his grave of death for what is termed a little time.

> **[4]And I saw thrones, and they sat on them. And judgment was given to them, and the lives of those having been beheaded because of the witness of Jesus and because of the Word of God, and who had not worshiped the beast nor its image, and had not received the mark on their forehead and on their hand. And they lived and reigned with the Anointed a thousand years.**

Now John sees thrones and judgmental authority is given to those that sit on them. He identifies those ruling and reigning with Christ as those that were beheaded for their witness of Jesus and the Word of God. He declares that these martyrs were those that would not worship the beast of Rome or his image, nor had they received his mark upon their foreheads or in their hand. John sees that those so martyred are now sitting in just judgment of those who had viciously murdered them, and he declares that they now live and rule with Christ during the thousand years, that is, the Day of the Lord, and inasmuch as they lived with Christ they would live forever. The Jews and the Romans had in effect achieved nothing in the vicious murder of Christians. Now the just are sitting in judgment against their murderers. Their blood cries out as did Abel's, demanding justice.

> [5]**But the rest of the dead did not live again until the thousand years were ended. This is the first resurrection.**

Here John draws a contrast between those martyred and those whom he refers to as the rest of the dead. The phrase the rest of the dead is in reference to those who were still physically alive upon the earth, but who had died in Christ to the Satanic world order and were therefore numbered among the dead in Christ. John's words are indicative of the Christian fact that true life is in Christ Jesus. He is seeking to convey the idea that those who had fallen victim to the atrocities of the Jews and Romans were not to be pitied nor could they be forgotten. The rest of the dead in Christ would not know the joys of the complete realization of the first resurrection until the golden age or day of the Anointed One was finished. The resurrection spoken of in this verse is not in reference to an individual resurrection but the resurrection of the Israel of God. With the apostate, mongrel usurpers destroyed, the true Israel of God would be able to live again, for during the destruction of Jerusalem they had fled to the mountains and were in hiding. That this is true is shown clearly by the fact that the people being spoken of were living and reigning with Christ during this metaphorical thousand-year period, that is, sharing in the triumphant victory of the Day of the Lord, as we learn in the next verse. They were not physically dead, but were dead unto the world. It is to be remembered that the day of the Lord is to be an everlasting day and this is what is intended to be conveyed by the use of the number one thousand. Not only would the Separated Ones share in the first and only Day of the Lord, but they would share in the Day of the Lord forever or in the perfection of eternity.

> **6Blessed and separated is the one having part in the first resurrection. The second death has no authority over these, but they will be priests of God and of the Anointed, and will reign with Him ⌊the⌋ thousand years.**

Here we have the fifth benediction of the Revelation. The Revelation states that those having part in the first resurrection are blessed and then it is declared that over those taking part in the first resurrection the second death has no power. Here John continues to contrast between the living dead and those who have died in Christ to the Satanic world order. The estate of those gone on to be with Christ is superior to those still participating in the world of war. Those with Christ have completed their course and have attained unto the full realization of the first resurrection. The second death has no power over them. For unlike those who have claimed the blood of Jesus Christ to die to the Satanic world order, who are in jeopardy all the days of their lives because of the power of the second death, those who have gone on to be with Christ are no longer in jeopardy, but are passed into the eternal sphere of Heaven, there to continue as unjeopardized priests with God and Christ and to rule with Him for the duration of the Messianic golden age and forever as the golden age was destined to bring in the eternal incorruptible government.

It cannot be stressed enough that here in Revelation we are not talking about physical resurrection. That was never an issue and was never promised, but is merely a misconception and preconceived Judeo notion. For a true understanding of the resurrection that is taught in the New Covenant, we need only read Romans 6:3-11 (AST):

> Or are you ignorant that all who were baptized into Anointed Jesus were baptized into His death? Then we were buried with Him through the baptism into death, that as the Anointed was raised from the dead through the reputation of the Father, so also we might walk in newness of life. For if we have become united in the likeness of His death, but also shall we be of the resurrection. Knowing this, that our old man was crucified with Him, that the body of failure might be annulled, so that we no longer serve failure. For the One having died has been justified from failure. But if we died with the Anointed, we are persuaded that we shall also live with Him, knowing that the Anointed having been raised from the dead, dies no more; death no longer rules over Him. For in that He died, He died to failure once and for all; but in that He lives, He lives to God. So also you count yourselves indeed to be dead to failure, but living to God in Anointed Jesus.

Now the first thing that should be noted about this passage is that when it says that we were baptized into Anointed Jesus, it says nothing of water. Rather, we learn in John 14:16-20 (AST):

> And I will petition the Father, and He will give you another Comforter, that He may remain with you forever: The Mentality of Truth, Whom the world cannot receive because it does not see Him nor know Him. But you know Him, for He abides with you, and will be in you. I will not leave you orphans; I am coming to you. Yet a little and the world no longer sees Me, but you see Me. Because I live, you also will live. In that day you will know that I am in My Father, and you in Me, and I in you.

Thus, the way we are baptized into Him is through the Comforter that He would send, which is the Mentality of Separation received on the Day of Pentecost. The word water is never mentioned. It also must be understood that baptism merely means purification, so in that we were baptized into His death we were purged and washed by His Blood. Through the process of the Baptism of the Mentality of Separation and the cleansing through the blood of Christ, Romans says clearly that just as Christ was physically resurrected, we would be resurrected to newness of life. The old man, the body of failure, was crucified with Him. Then we were resurrected to newness of life. Now if anyone believes that this resurrection is literally physical, then they must also believe that they are to be literally crucified. Thus, we are to count ourselves as dead to failure but alive to God in Anointed Jesus. Anyone who thinks that this is a physical resurrection is thinking in the flesh; they are carnally-minded. Paul tells us in Romans 8:6-8 (AST):

> For the minding of the flesh is death, but the minding of the Mentality is life and peace. Because of this, the minding of the flesh is enmity towards God, for it is not subject to the law of God, neither can it be. And those being in the flesh are not able to please God.

God does not promise anyone an individual, physical resurrection in true, primitive Christianity. The only promise regarding physical life is recorded for us in Hebrews 9:27 (AST):

> ...it is reserved for men once to die, and after this the judgment.

Also,

> Do not be wary of death's judgment; remember those before you and the last ones (Sirach 41:3 NETS).

The death being spoken of here is physical death. Everyone must die physical death, but at the same time all sons of Adam have the potential for eternal life if they die to the world and to sin and are resurrected unto everlasting life in Anointed Jesus and His Body Politic, the Church. Jesus raised people from physical death, but He told his disciples that they would do greater things than that. It is far greater to be resurrected to eternal life after dying to sin than to be resurrected from physical death. Resurrection from physical death is the lesser sign of the greater truth.

We continue in Revelation:

> **[7]And whenever the thousand years are ended, Satan will be let loose out of his prison,**

Now John returns to his earlier theme of the loosing of Satan for a little time and he declares that when the thousand years or the Day of the Master is finally brought to fruition the time for Satan's binding will be expired and the evil establishment of religion and political philosophy will be loosed out of its prison. Now notice very carefully that the Scripture does not say that these things will happen after the 1000 years, but at the end of it. This is merely a demarcation for when Christians would know that the 1000 years would come to an end. The events being described will happen at the end, but not after the end. Again, the word *whenever* proves that this is a metaphorical time period implying indefiniteness.

> **[8]and he will go to mislead the nations in the four corners of the land – Gog and Magog – to assemble them in war, whose number is as the sand of the sea.**

When those having the Satanic mentality are loosed from their prison they will go out to once again resume deceiving the nations, which are declared to be in the four corners of the earth. This theater of operation will include Gog and Magog and the Satans will seek to deceive them and gather them together into various factions for the purpose of making battle or war. The Satanic mentality is described as those things that God hates. These are the same demon-zealots that we read of earlier in the Revelation in chapter 9, verses 1-3.

> **[9]And they went up over the breadth of the land and encircled the camp of the Separated Ones and the beloved city. And fire from God came down out of Heaven and burned them down.**

The camp of the Separated Ones is in reference to the Body Politic of Judea that continued to sojourn in that city and in other communions in the Palestinian region. The writer identifies the geographical location as the beloved city, and then we are told that fire came down from God out of Heaven and burned them down. Throughout the Bible, fire is the symbol of the wrath of the expedited judgment of God. The vision declares it was the fire of the judgment of God that devoured those in the destruction of Jerusalem.

> **[10]And the Diabolical One leading them astray was thrown into the Lake of Fire and Brimstone, where the beast and the false prophet [were]. And they were tormented day and night forever and ever.**

Now the writer describes the fate that befell those devoured by the fiery judgment of God. The Lake of Fire and Brimstone is their place for the final disposition of God's punishment. This is the same place where the beast, inclusive of all ungodly pagans, and the false prophet, inclusive of both pagan and atheistic Talmudic Jewish religious philosophies, are said to be included. The beast is also indicative of Nero and the false prophet indicative of Bibulus and the Talmudic Zionists behind him. There in that place of final disposition they must endure the agony and torment day and night forever and forever. The internal evidence of the Apocalypse also indicates the Lake of Fire to be the place for the final disposition of the dead of Hell and those of its government as well as those who had perished in the sea.

> **[11]And I saw a great white throne, and the [One] sitting on it, from Whose face the earth and the heaven fled; and a place was not found for them.[12]And I saw the dead, the great and the small, standing before the Throne. And scrolls were opened. And another Scroll was opened, which is of Life. And the dead were judged out of the things written in the scrolls, according to their works.**

The scrolls are in reference to the canon of the Bible and the second scroll refers at once to the ledger of God and at the same time to the Book of Life, which is the New Covenant of the Lord Jesus Christ and is the book of the believer whose name is written therein as a Christian. The dead are judged according to these scrolls. John is describing the principles of the Great White Throne of Judgment.

John is affirming that the Living God has written His Judgments in the Scripture and that all men are judged in their present truth according to the principles of the White Throne of Judgment. John is figuratively presenting the final judgment chronologically at the golden age of Christianity at the time when the Christ is vindicated for all the world to see. He is speaking nationally in terms of the judgments of nations, but the principle of the Great White Throne of Judgment, which states that men are judged upon each day of salvation, applies only to those who sit in self-judgment and self-purging according to the Scriptures. For those who walk worthy as believers of Christ, their judgment has passed and their penalty was paid at Calvary. The dead here in Revelation experiencing these judgments, along with the rebellious and ungodly nations, are the truly dead or twice-dead. Thus, the Great White Throne of Judgment is merely a judgment of disposition, inasmuch as the Word of God has already judged all things.

> **[13]And the sea gave up the dead in it. And death and Hades gave up the dead in them. And they were each judged according to their works. [14]And death and Hades were thrown into the Lake of Fire. This is the second death, the Lake of Fire.**

Death and Hades are indicative of the government of Satan, and they were cast into the Lake of Fire and this final disposition of God's justice is designated as the second death, for it is alienation from the Living God without any further hope of reconciliation. We see that Christ conquered death and delivered the confidence of eternal life.

[15]And if anyone was not found having been written in the Scroll of Life, he was thrown into the Lake of Fire.

Here the writer continues defining those who suffer the fate of the second death and describes them as those not found having been written in the Scroll of Life. This then concludes the sixth vision of the Apocalypse.

We need to look now at the events of Revelation chapter 20 to better understand the meaning of the 1000-year period of time called by many the 'millennium.'

1. A messenger from heaven binds Satan for 1000 years.

The duration of this 1000 years was the Lord's Day, and as the Apostle Peter tells us, with the Master one thousand years is as a day. This was a cryptic or symbolic term well-understood by the readers of Revelation. Satan was bound so that he could no longer deceive the nations. This is in reference to deceiving Rome and allied nations and deterring them from destroying Jerusalem. The Edomite Jews would no longer be able to deceive Rome, and we know historically that after Poppaea's death, they lost control over Rome.

2. The martyrs and those who had not taken the mark of the beast reign with the Anointed for the 1000 years.

The Christians, the true Israel, both those still on earth who had not taken the mark of the beast and those in Heaven were celebrating from the very beginning when they saw the Roman armies circling Jerusalem. They knew then that that was the beginning of the fulfillment of Matthew 24.

3. The rest of those dead to the world did not live again until after the 1000 years but at the same time reigned with the Anointed for the 1000 years.

The Christians still living on earth, those who had not tasted physical death, had fled to the mountains when they saw the Roman armies circling Jerusalem. They too were reigning with Christ and celebrating the impending and inevitable destruction of Jerusalem. At the end of the 1000 years, the Body Politic of Christ, the true Israel, would be resurrected to rule and reign over the earth.

4. Marking the end of the 1000 years, Satan is loosed and assembles the military forces around Jerusalem.

This corresponds to Revelation 9:1-3 where we see that Satan is let out of the abyss. We learn from that passage that the locusts came forth onto the earth. Recall also that these locusts, being released with the release of Satan, correspond to the Zealots in Jerusalem going about killing those white Judeans who had remained in Jerusalem because they did not obey God and flee the city. Also, these Satans or Edomites were responsible for the Romans and allied forces surrounding Jerusalem, for they refused the many attempts at reconciliation made by Titus before the eventual destruction.

5. Fire comes down from Heaven and burns down the city and those in it.

Since the Edomite Zealots refused to come to a truce with the Romans, God, using the Roman army, sent fire to Jerusalem, and of course we know that Jerusalem was destroyed by fire in 70 AD, including the temple, in fulfillment of Matthew 24.

6. The Diabolical One is thrown into the Lake of Fire.

7. Everyone was judged by the Word, and those not being found in the Scroll of Life were thrown into the Lake of Fire.

Eternal victory, vengeance, and vindication was accomplished as the Devil and all his messengers were forever damned to the Lake of Fire.

Now that we have reviewed this chapter, we can better understand what is meant by the 1000 year period. Again, we are told in II Peter 3:8 (AST):

> But do not let this one thing be hidden from you, beloved, that one day with the Master is as a thousand years, and a thousand years as one day.

Peter made it a point to tell the Christians he was writing not to let this fact be hidden from them: a thousand years with the Master is as one day, and this one day is what is called the Great Day of God in Revelation, which is the day of vengeance. Peter was not the first one to write this, either. In Psalms 90:4 (LXX), we read:

> For a thousand years in your sight are like the day of yesterday that passed and a watch in the night.

The point is that it was an indefinite period of time; it was certainly not one literal day and it certainly was not a literal thousand years. That was the point Peter was making and that was the point made in Psalms. These are the only two such mentions in the Bible of a thousand-year period of time and both of them confirm that this period of time is as one day with the Lord. This thousand-year period in Revelation was what we sometimes call the golden age of Christianity. Exactly when the beginning of the golden age was is unclear; it may have been on the Day of Pentecost or it may have been when Christ began His public ministry. The end, however, is clearly identified in the Book of Revelation, as we have shown above. Those who do not believe that what is called the 'millennium' has already occurred believe that men today are not currently judged according to the Word of God; they do not believe that the Devils of that day and all his messengers are burning in the Lake of Fire. In plain language, they do not believe in the authority of the Master Jesus Christ.

The Lamb's Bride and The New Jerusalem

CHAPTER 21

[1]And I saw a new heaven and a new earth, for the first heaven and the first earth passed away, and the sea no longer was.

Now we come to the seventh and final vision of the Apocalypse. This is the revelation of the confidence of the ages, when all the prophecies were finally fulfilled in the Anointed One of Israel, Jesus Christ. With verses 1-8 the writer states the glorious theme of the complete and perfected triumph of the True and Everlasting Government of Jesus Anointed, which had been looked for and waited upon by the true children of God, for we read in I Peter 1:13 (AST):

> Therefore, girding up the loins of your mind, being sober, perfectly confident on the favor being brought to you at the unveiling of Jesus Anointed.

The unveiling of Jesus Anointed in His Government, in the new heaven and new earth, is the "favor" of which Peter speaks and for which the early Christians looked. It is the entire theme of the Book of Revelation and throughout the New Testament. This is the final culmination and fulfillment of all prophecies, both of the Old and New Testaments, in Jesus Anointed. In Jesus all things are fulfilled, and here we see the culmination and climax of the Book of Revelation, wherein the old is passing away and all things are being made new. This is what the prophets sought out and searched out and about which they prophesied. This was the hope or confidence of the ages, the coming of the New, Everlasting Government under the administration of the Anointed One of Israel.

Peter clearly explains these concepts in II Peter 3:3-13 (AST):

> First, knowing this, that during the last days scoffers will come, walking according to their own lusts, and saying, 'Where is the promise of His presence?' For since the fathers fell asleep, all things continue this way from the beginning of creation. For this is hidden from them by their willing it so, that heavens were of old, and earth by water, and through water, being held together by the Word of God, through which the world which then was, being flooded by water, perished. But the heavens and earth now, having been stored up by the same word, are being kept for fire to a day of judgment and destruction of ungodly men.
>
> But do not let this one thing be hidden from you, beloved, that one day with the Master is as a thousand years, and a thousand years as one day. The Master is not slow as to the promise, as some deem slowness, but is long-suffering toward you, not having purposed any to perish, but all to come to repentance. But the day of the Master will come as a thief in the night, in which the heavens will pass away with a rushing sound, and having burned, the elements will be dissolved, and the earth and the works in it will be discovered. Thus, all these things about to be dissolved, what sort ought you to be in separated behavior and godliness, looking for and hastening the presence of the Day of God, through which the heavens having been set afire will be dissolved and the elements will melt? But according to His promise, we look for new heavens and a new earth, in which dwells justice.

The understanding of this passage in Peter is essential to understanding the seventh vision of John in Revelation. It is clear from this scripture that the term heaven and earth is used Biblically in reference to a dispensation or age. Notice that Peter says that the heaven and earth before the time of Noah passed away with the flood. Certainly this is not in reference to a literal, physical heaven and earth, but is in reference to the time period or epoch. So we see that that heaven and earth was ended with the flood. Peter uses this example of Noah for a specific reason:

to demonstrate what is meant by the terms heaven and earth, for he says that the failure to recognize that these words are in reference to a period of time or dispensation is nothing but willful ignorance on the part of the scoffers.

Peter then makes it clear that the heavens and earth now, meaning at the time of the writing of II Peter, or circa 61-62 AD, were being kept for fire to a day of judgment and the destruction of ungodly men. This of course is the destruction of Jerusalem, and the important thing to understand is that Peter explicitly stated that he and those to whom he was writing were living in the old heaven and old earth or in the old dispensation. Later, though, Peter tells us that they are looking for the new heaven and new earth wherein dwells justice. It is this new heaven and new earth that the Seer of Patmos sees unveiled in the first verse of chapter 21.

Now notice very carefully that Peter and those to whom he was writing were personally looking for this new heaven and new earth, because they knew that it would be unveiled to them in their generation. Peter clearly expresses the imminence of the event, that it is coming as thief, etc., and his purpose in writing his epistle was to exhort those he was writing to patience. He explains to them that God does not wish that any should perish but that all should come to repentance and it is for this reason, continuing to allow the white Judeans to believe and flee Jerusalem, that the time has seemed slow as some deem slowness.

The new heaven and new earth were going to come in their generation; they were anxiously and expectantly awaiting them and were wondering why they had already not happened. Notice that the unveiling of this new heaven and new earth would occur on the Day of God, the Day of the Master, and that the events that would mark it would be the destruction of the ungodly and a day of judgment. This was certainly what occurred in 70 AD at the destruction of the Jewish economy and the mongrel-usurpers in Jerusalem. In fact, Peter's analogy of the melting or dissolving of the elements, etc. is in reference to the Jewish economy being dissolved. Again we notice that, according to His promise, Peter and those whom he wrote were awaiting the unveiling of the new heaven and new earth. This promise was made in Isaiah 65:15-17 (NETS):

> For you shall leave your name for fullness [Or to the disgust of] to my chosen ones, but the Lord will do away with you. But to those who are subject to him, a new name shall be called, which shall be blessed on the earth, for they shall bless the true God, and those who swear on the earth shall swear by the true God, for they shall forget their first affliction, and it shall not come up into their heart.

Of course Acts 11:26 records the fact that the true servants of God were called by a new name – Christians. In the new heaven and new earth, the true Israel of God, the Christians or Anointed Ones, would not at all remember or be mindful of their former afflictions, in reference to the keeping of the Mosaic law. This new heaven and new earth replaced the old world of the Judean economy, which was destroyed in the destruction of the temple in Jerusalem.

This is a new order under which men are to live. No longer are the children of God to be under the Mosaic administration of the law; now, as all authority and power was given to Jesus, we are to live under the administration of the law of God by Jesus Anointed. This is the new, immovable government which replaced the Judean or Mosaic economy:

> But you have drawn near to Mount Zion, and a city of the Living God, to a heavenly Jerusalem, and to ten-thousands of messengers, and to an assembly, a Body Politic of firstborn ones having been enrolled in Heaven, and to God, the Judge of all, and to the mentalities of just ones who have been completed, and to Jesus, Mediator of a New Covenant, and to blood of sprinkling, speaking better things than that of Abel. Watch, that you do not refuse the One speaking, for if these on earth did not escape, who refused Him Who divinely warned [them], much rather we, those turning away from heaven; Whose voice shook the earth then, but now He has promised, saying, 'Yet once, I will shake not only the earth, but also the

> heaven.' Now the 'yet once' makes clear the removal of that being shaken, as having been made, that the things not shaken may remain. Therefore, receiving an unshakable Government, let us have favor, through which we may well-pleasingly serve God with reverence and fear; for truly, 'Our God is a consuming fire' (Hebrews 12:22-29 AST).

So we see that the old is being replaced by the new, for the writer of Hebrews makes it clear that the removal of the thing being shaken must occur. So we see that the old heaven and earth were replaced by the new, and the old Jerusalem is replaced by the New Jerusalem.

Finally, in verse 1, we find the words *and the sea no longer is*. Psalms 72:8 and Zechariah 9:10 make it clear that in the old heaven and old earth, meaning the age of the Mosaic economy, the kingdom or Government of Israel was limited to the Palestinian area from the Persian Gulf to the Mediterranean Sea. But in the new heaven and new earth, the sea, meaning these water boundaries, are removed. In other words, the Kingdom or Government of God is no longer limited to geography but it is present wherever Christians or the Anointed Ones, who constitute the true temple of God, are present. These boundaries of the Mosaic times were removed so that it could be in the end as it was in the beginning, meaning Adamic men could fulfill their destiny to have dominion over the entire world, not just Palestine. For God chose the Adamics to be His chosen people and portion of the earth in whom He would dwell. Thus, the Government of God today, in the new heaven and earth, is the *Body Politic*, the *ekklesia* of Christians who are the temple of God and house the Mentality of Separation.

> **2And I, John, saw the separated city, New Jerusalem, coming down out of Heaven from God, having been prepared as a bride, having been adorned for her Husband.**

Here again we have the theme of the old replacing the new, which further proves the identity of Babylon, the whore, to be

Jerusalem. Here we see the new Jerusalem, the separated city of God, coming down from Heaven. The city is identified as the bride of the Lamb, which indicates that this new separated city is the Body Politic of Believers, which constitutes the Government of God. Again, remember, the new Jerusalem has nothing to do with geography because the sea has been removed. Here we are reminded of the marriage supper of the Lamb, where the woman Israel prepared herself for her husband. The true Israel of God is now identified as the Body Politic of those who believe in Jesus Anointed, so we can easily see that the New Jerusalem is the Body Politic of the Government of God, which is composed of Christian believers; remember, Isaiah told us clearly that the true Israel of God would be called by a new name, and we read in Acts that this new name is Christians or Anointed Ones. Not only would they be called by a new name, but elsewhere we are told that the true Israel is to speak a new language, the language of truth.

Throughout the New Testament, the Body Politic is referred to in the feminine gender, and we see that the relationship of the Anointed to the Body Politic is compared to that between a man and woman, or husband and wife:

> The women to their own men: Subject yourselves, as to the Master, because a man is head of the woman, as also the Anointed is Head of the Body Politic, and He is the Savior of the Body. And as the Body Politic are subject to the Anointed, so also the women are to their own men in everything ... The one loving his woman loves himself, for in the past no one hated his own flesh, but nourished it and cherished it, even as also the Master does the Body Politic, because we are members of His Body ... (Ephesians 5:22-24, 28-30 AST).

The New Jerusalem is the Body Politic of believers and not a physical city of buildings and streets. It is the Body Politic of believers that is the incorruptible flesh of Christ, for the two became one flesh.

> '[A]nd the two shall become into one flesh,' so as they are no longer two, but one flesh (Mark 10:8; cf. Matthew 19:5-6 AST).

> For He says, 'The two will be into one flesh.' But he being joined to the Master is one Mentality (I Corinthians 6:16-17 AST).

Again, the sea has been removed. This new Jerusalem is both physical and spiritual, in that the Body of Believers is both physical and spiritual.

From this passage in Revelation we can also further prove the identity of the city also called a woman in the previous chapters, which is identified as Babylon. We see that this city was destroyed forever, and that it is now being replaced by the new Jerusalem. Therefore, the great city must be the old Jerusalem, for we see that they are directly contrasted to each other and that one replaces the other. As the old heaven and earth was replaced by the new heaven and earth, so too the old Jerusalem was replaced by the new Jerusalem. If the Babylon of Revelation was Rome, as some try to contend, then we would see it being replaced by a new Rome, but this is not the case.

> **[3]And I heard a great voice out of the throne, saying, "Behold, the tabernacle of God among men! And He will tabernacle with them, and they will be His people, and God Himself will be with them ⌊as their God⌋. [4]And He will wipe away every tear from their eyes. And death will be no longer, nor mourning, nor outcry, nor pain will be any longer; ⌊for⌋ the first things passed away."**

Again, the allusion is to the prophet Isaiah, where in 25:7-8 much the same thing is said. Now we read that the tabernacle of God is among men. We see again the gift of favor being bestowed upon men, wherein believers can once again walk with God, for as it was in the beginning, so it was to be in the end. True Israel has been restored and regenerated to the state of the first Adam, with whom God walked and talked or tabernacled. In tabernacling with them, God is declaring that the new temple and new tabernacle is His people and that the old order of the Mosaic economy, which centered around the temple and its animal sacrifices, has now passed and become obsolete and invalid. Remember the words of Paul in II Corinthians 6:16 (AST):

> And what agreement does a house of God have with idols? For we are a house of the Living God, even as God said, 'I will dwell in them, and walk among them, and I will be their God, and they will be My people.'

Paul was quoting Leviticus 26:11-12, which says very clearly that God would set His tabernacle among us. Since the Day of Pentecost, the Mentality of Separation has been literally indwelling true Christians, so Jesus, Who is God, does indeed tabernacle in us, not in a building in Palestine, nor in buildings made by human hands. Next we read in Revelation:

> **[5]And the [One] sitting on the throne said, "Behold, I make all things new." And He says, "Write, because these words are trustworthy and true." [6]And He said to me, "It is done! I ⌊am⌋ the Alpha and the Omega, the Beginning and the Ending. To the [one] thirsting, I will freely give of the fountain of the water of life. [7]The overcomer will inherit all things, and I will be God to him, and he will be My son. [8]But for the cowardly and nonpersuaded, and those having become abominable, and murderers, and whores, and pharmakeia promoters, and idolaters, and all the liars, their part is in the Lake burning with fire and brimstone, which is the second death."**

Again the Master proclaims that He makes "all things new," in reference to the passing of the old government and administration and establishment of the new. He has made the heaven and earth new, He has made a new Jerusalem, etc. Then He tells John to write again His true words of the persuasion. Jesus tells John that it is done. This means that with the fulfillment of the words contained in the Book of Revelation, all things would be completed, all prophecy would be fulfilled.

The persuasion would be once and for all times delivered. This is the finished work of Jesus Christ. After this, there would be no new revelation. Indeed, Revelation was the last book of the New Testament written. There would be no new revelation of God to man, because this was finished in the divine writing of the New Testament. So Jesus says that He is the beginning and the ending of all things. He is the fountain of the water of life, giving freely of His Mentality of Separation.

Then Jesus repeats the exhortation to the overcomer that we first saw in each of the seven letters to the seven Body Politics, saying that the overcomer would inherit all things. To contrast this, He next tells us who will not inherit all things, but rather will have their place in the Lake of Fire, the second, spiritual death.

Now it must be understood that this vision starts at the Day of Pentecost, because all of these things were set in motion on that day and were finally fulfilled in 70 AD. The Comforter, the gift of the Mentality of Separation, was given on the Day of Pentecost, and after that time we were *seated together in the heaven in Anointed Jesus* (Ephesians 2:6 AST). Next we read of the bride of the Lamb.

> **[9]And one of the seven messengers came to me, he having the seven bowls being filled with the seven plagues, and spoke with me, saying, "Come, I will show you the bride, the wife of the Lamb." [10]And he carried me in mentality onto a great and high mountain, and showed me the great city, Separated Jerusalem, coming down out of Heaven from God, [11]having the reputation of God.**

Here the wife of the Lamb is clearly identified as the New Jerusalem, and this is of course the Body Politic of believers. John describes its appearance:

> **And its light was like a very precious stone, as a jasper stone, being clear as crystal, [12]and having a great and high wall, having twelve gates, and twelve messengers at the gates, and twelve tribes of the sons of Israel. [13]From the**

> **east, three gates; from the north; three gates; from the south; three gates; and from the west, three gates. [14]And the wall of the city had twelve foundations, and in them the names of the twelve ambassadors of the Lamb. [15]And he speaking with me had a golden reed, that he may measure the city, and its gates, and its wall. [16]And the city lies four-cornered, even its length as much as the width also. And he measured the city with the reed at twelve thousand stadia; its length and width and height are equal. [17]And he measured its wall, a hundred, forty-four cubits, a measure of a man, which is of a messenger.**

The purpose of these descriptions is to make it clear that the New Jerusalem is the Body Politic of the True Israel. The restoration of Israel is in the Body Politic of Jesus, in the New Jerusalem. Notice that there are twelve gates, one for each of the tribes of Israel, but also that the walls were built upon the twelve foundations, each with a name of one of the Ambassadors or Apostles of the Master. The measurement of the wall is 144 cubits, the measure of a man. This is clearly in reference to the 144,000 of Israel that were sealed; thus, it is just another indication that the New Jerusalem is the true Israel. Those who fail to recognize the continuity between the Old Testament and New Testament fail to understand this.

> **[18]And the structure of its wall, jasper; and the city, pure gold, like pure glass. [19]And the foundation of the wall of the city having been adorned with every precious stone: the first foundation, jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; [20]the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, hyacinth; the twelfth, amethyst.**

The descriptions of the New Jerusalem serve both to show its excellent splendor and also to remind the reader of Israel, for again, these twelve stones are those of Aaron's breastplate (Exodus 28:17-21).

> **[21]And the twelve gates, twelve pearls; respectively each one of the gates was of one pearl. And the street of the city, pure gold, as transparent glass. [22]And I saw no temple in it, for the Master God Almighty is its temple, even the Lamb. [23]And the city had no need of the sun, nor of the moon, that they might shine in it, for the reputation of God illuminated it, even its lamp is the Lamb.**

Again, John continues telling of the splendor of the city. In verse 22, however, a very important statement is made. There was no temple in it, for the Master is its temple, and remember that we are the house or temple of God. So the Lamb or Jesus, Who is God, today lives in His temple on the earth, which is His New Jerusalem, the Body Politic. Just the same, as God illuminates the city, we are told in Philippians 2:15, etc. that Christians are the light of the world, for they have Jesus, through the Mentality of Separation, literally indwelling their bodies as the temples of God. Thus, we are told:

> **[24]And the nations of the ones saved will walk in its light; and the kings of the earth bring their reputation and honor into it. [25]And its gates may not at all be shut by day, for no night will be there. [26]And they will bring the reputation and the honor of the nations into it. [27]And all profaning may not at all enter into it, or making an abomination or a lie; but only those having been written in the Scroll of Life of the Lamb.**

Thus, the Old Jerusalem was capable of being profaned and abominations were made of it and the temple by the Edomite mongrel usurpers, but the New Jerusalem is by definition incapable of being profaned or corrupted by mongrel-usurpers. By definition, the New Jerusalem is the Body Politic of Jesus wherein the Mentality of Separation dwells. The Mentality of Separation is incapable of indwelling those making an abomination or a lie, so someone who contains the Mentality will not make an abomination or lie; it is impossible. So the

Mentality of Separation does not dwell in these types of men because they are not of the Body Politic, and therefore they are not in the New Jerusalem. The Old Jerusalem was corruptible; the New Jerusalem is incorruptible, for in the New Jerusalem dwells the Mentality of Separation. The new Jerusalem is one incorruptible body. Those written in the Scroll of Life of the Lamb are those living in the Word of God.

CHAPTER 22

[1]And he showed me a pure river of water of life, bright as crystal, coming forth out of the throne of God and of the Lamb.

The New Testament shows clearly that the Water of Life is the Mentality of Separation, just as Ephesians 5:25-26 (AST) says:

> The men: love your women, even as the Anointed loved the Body Politic, and gave Himself up on behalf of them, that He might separate them, purifying by the washing of the water by the Word.

We also read in John 4:14 and 7:37-38(AST):

> '[B]ut whoever may drink of the water which I will give him will never thirst, but the water which I will give to him will become a fountain of water in him, springing up into everlasting life.'

> Jesus stood and cried out, saying, 'If anyone thirsts, let him come to Me and drink. He being persuaded in Me, as the Scripture said, 'Out of his belly will flow rivers of living water.''

This water of the Word is the Water of Life, and these are both terms for the Mentality of Separation. Thus, the washing of the water of the Word is the Baptism of Fire or the purging of the mind by the Mentality of Separation.

> **[2]In the midst of its street and of the river, from here and from there, a tree of life producing twelve fruits: according to one month each yielding its fruit. And the leaves of the trees [were] for healing of the nations.**

The tree of life, which is never barren but is perpetual and which the overcomer was promised to eat of in Revelation 2:7, is watered by the Mentality of Separation; in other words, the Mentality of Separation leads to eternal life. We also see that the Mentality of Separation leads to the healing of the nations, in reference to all the nations of Adam becoming one in the True Israel of God, the New Jerusalem.

> **[3]And every curse will no longer be. And the throne of God and the Lamb will be in it; and His slaves will serve Him. [4]And they will see His face; and His name on their foreheads. [5]And night will not be there; and they have no need of a lamp or a light of the sun, because the Master God will shed light on them. And they will reign forever and ever.**

The first part of this passage refers to the prophecy of Zechariah 14:8-11 (NETS):

> And on that day living water shall come forth from Ierousalem, half of it into the first sea and half of it into the last sea; even in summer and spring it will be so. And the Lord will become king over all the earth; on that day the Lord will be one and his name one. One shall go around the whole land by way of the wilderness from Gabe unto Remmon south of Ierousalem. But Rama shall remain in place, from the gate of Beniamin unto the place of the first gate, unto the gate of the corners and unto the tower Hananeel, unto the king's wine vats They shall inhabit it, and there shall be no more anathema, and Ierousalem shall dwell confidently.

The phrase and there shall be no more anathema is in reference to the curse of the administration of the law that the Israel of

God was under, for it was a corruptible system. Now, in the New Jerusalem, Christians are no longer under this curse of the law, as the New Testament clearly tells us:

> The Anointed redeemed us out of the curse of the law, having become a curse for us; for it has been written, 'Cursed is everyone who has been hung on a tree;' that the blessing of Abraham might be to the nations in Anointed Jesus, that we might receive the promise of the Mentality through persuasion (Galatians 3:13-14 AST).

Now, the new Administrator of the Government of God had restored the true, incorruptible Government of Israel to His people.

Then we read *And they will see His face,* and John explains this in I John 3:2 (AST):

> Beloved, now we are children of God, and it was not yet revealed what we shall be. But we know that if He is revealed, we shall be like Him, because we shall see Him as He is.

This phrase also reminds us of the Old Testament passage in Psalms:

> But as for me, I shall appear to your face in righteousness; I shall be fed when your glory appears (Psalms 17:15 NETS).

Now John said that they were already the children of God, but He had not yet been revealed as 70 AD had not yet come, but John was sure that when it did come and they would see Him as He is, they would be like Him. This is in reference to vindication. They would be vindicated that they were right and that Jesus Christ truly was the Only-Begotten God (see John 1:18). Next in Revelation we see that His name would be on their foreheads, meaning they would take His mark in their minds, or they would have His Mentality in their minds, thus identifying us as the sons of God; and there will be no darkness, and we will have no need of a sun or moon or light, because

God dwells in us, illuminating our minds, and with the Mentality of Separation in us, we will rule and reign forever. The Anointed in us, the confidence of reputation.

Epilogue: 22:6-22:21

The Seventh Vision ends with the promise and proclamation that the Anointed Ones, the True Israel of God represented by the Body Politic of the Anointed or the New Jerusalem, will reign with the Anointed forever and ever. In the Epilogue portion of the Apocalypse, we see the urgency of the event repeatedly expressed, and the confirmation of the previous things.

> **6And he said to me, "These words are trustworthy and true. And the Master God of the Separated Prophets sent His messenger to show His slaves what must happen quickly." 7"Behold, I am coming quickly. Blessed is he keeping the words of the prophecy of this Scroll."**

The Messenger again tells John that the words in the visions are of persuasion and are true, and then expresses to John the urgency of the visions, for he says that He has shown him what must happen quickly. Then Jesus repeats the affirmation and gives the sixth of the seven benedictions of the Revelation.

> **8And I, John, [was] the [one] seeing and hearing these things; and when I heard and saw, I fell down to worship before the feet of the messenger showing me these things. 9And he said to me, "Behold! Stop! For I am your fellow-slave, and of your brothers the prophets, and of those keeping the words of this Scroll. Worship to God!"**

As in the beginning, John again identifies himself as the Seer of the Apocalypse, and when he begins to worship the messenger, the messenger reminds him that he is a fellow-slave and admonishes him rather to worship God.

> **[10]And he said to me, "Do not seal the words of the prophecy of this Scroll, because the time is near. [11]The one acting unjustly, let him still act unjustly; and the filthy, let still be filthy; and the just, let still be just; and the separated, let still be separated."**

12.4
Daniel told to seal his book, John told not to. This because the time had come

The messenger again expresses the urgency of the words of the prophecy, telling John not to seal the words, but to get them out as quickly as possible. The latter part of this passage is in reference to Ezekiel 3:27 (LXX):

> Let the one who hears hear, and let the one who refuses refuse, for it is an embittering house.

The implication is clear: the racial qualification of those who have ears to hear first used in the letters to the Seven Body Politics is alluded to again. Those who would hear would hear; those who would not would be killed with the Edomite Jews. The Message was not to be forced upon anyone. Now Jesus says:

> **[12]"Behold, I am coming quickly, and My reward with Me, to give to each as his work is. [13]I am the Alpha and the Omega, the Beginning and the Ending, the First and the Last. [14]Blessed are those who wash their robes, that their authority will be over the Tree of Life, and they may enter into the city through the gates. [15]But outside, the dogs and the pharmakeia promoters and the whores and the murderers and the idolaters and everyone loving and making a lie."**

Philp. 3.2 dogs - evil workers

Again Jesus says He is coming quickly and assures the reader one last time that He is the beginning and ending of everything. Jesus is God, and is without variance or shadow of turning, the same yesterday, today, and forever. He is not new. He is the same God of the Old Testament, for before Abraham was, He says, "I AM". He says that He brings rewards for each according to his works: for those who have washed their robes, He allows them to enter into the New Jerusalem; but the others must remain without. Those who do His commands will have authority over the Tree of Life, meaning that they as the Church or Body Politic will have the power to loosen or to bind. We note that the King James with the Textus Receptus reads those doing His commands instead of who wash their robes. The difference in these two phrases lies in a difference in the Greek, and the earliest manuscripts are in universal agreement for the reading who wash their robes.

Jesus' description of those who are not allowed to enter fit perfectly the Edomite mongrel usurpers of Jerusalem. They were racially dogs and they were pharmakeia promoters in that they had made the people drunk on the drugs of false-religion. They were whores like the whores at Baal-Peor who race-mixed with the Moabitish women, and they were therefore murderers; they were also murderers because they would kill off the white priesthood just before the destruction of Jerusalem. Finally, they were idolaters and liars, just like their father the Devil, who was the father of all liars and those helping to make a lie (John 8).

> **16"I, Jesus, sent My messenger to testify these things to you over the Body Politics. I am the Root and Race of David, the bright and morning Star."**

Now Jesus affirms that the Messenger sent to John to reveal these things was indeed sent by Jesus, and identifies Himself as the bright and morning Star (cf. Numbers 24:17) and the Root and Race of David (cf. Isaiah 11:1). In saying He is the root and race of David, He is implying that He is both the source of David and the offspring of David. He is also saying that He is racially identical to David. This is important because both the Bible and history explicitly record a racial description of David.

In the Septuagint, we read in I Reigns (I Samuel) 16:12 of David (cf. I Samuel 17:42):

> And he sent and brought him in. And this one was ruddy with beauty of eyes and was good in appearance to the Lord. And the Lord said to Samouel, 'Rise, and anoint Dauid; for this one is good.'

Here the word *ruddy* is translated for the Greek πυρράκης (purrakes), which mean to have a ruddy complexion. The Hebrew word here is *admoniy*, a derivative of Adam, and of course Adam means to show blood in the face, to blush or turn rosy. So the Bible says very clearly that David was white, for the Hebrew word *adam* and the description of ruddy were only applied to white men.

Now Josephus also comments upon David, using slightly different words:

> Now so soon as David appeared at his father's summons – a boy with golden blonde skin, with fiery eyes and in other ways handsome – (Jewish Antiquities, VI:164).

Here the words *golden blonde* are translated for the Greek ξανθός (xanthos), from which we get the English prefix *xantho-* for *yellow*. The Greek word meant *a golden yellow*, and when used of people it meant that they were *blonde*. When used of skin color (as Josephus explicitly does), it implies the golden yellow skin associated with blonde people. This means that the word was only and could only be used of people of Adamic or white racial stock. And of course, only white people are capable of having rosy colored cheeks, as the term *adam* and *purrakos* or *ruddy* implies. So when Jesus says that He was of the race of David, He is purposely contrasting Himself to the dark, swarthy-skinned Edomite Jews, and any other non-whites who controlled Jerusalem at that time, and establishing once and for all times that like David, He was perfect in His race.

17And the Mentality and the bride say, "Come!" And the hearer, let him say, "Come!" And let the one thirsting come, and the one desiring, let him take of the water of life freely.

Now after the racial statement of Jesus, John records that the Mentality and the New Jerusalem invite all white men to come and take of the water of life, the Mentality of Separation which leads to eternal life, freely.

> **[18]For I testify together with everyone hearing the words of the prophecy of this Scroll: If anyone adds to these things, God will add upon him the plagues having been written in this Scroll. [19]And if anyone takes away from the words of the Scroll of this prophecy, God will take away his part from the Book of Life, and out of the Separated City, and of the things having been written in this Scroll.**

Here John warns the reader about adding to or diminishing anything written in this book, in much the same way that the children of Israel were warned in Deuteronomy 4:2 (NETS):

> You shall not add to the word I command you, and you shall not take away from it. Keep the commandments of the Lord your God with which I command you today.

The warning is clear: adding to or taking away from this book results in spiritual death. This is not just in reference to changing, adding, or deleting the prophecies, but it is also in reference to the practice of modern day con-men, Judaized, Judeo preachers twisting the Scriptures to their own damnation. This passage explicitly forbids such shenanigans and misinterpretations which are used to teach Jewish premillennialism, etc.

> **[20]The [One] testifying these things says, "Yes, I am coming quickly." So be it. Come, Master Jesus! [21]The favor of our Master Jesus [be] with all.**

Once again, John tells us that Jesus specifically says *I am coming quickly*, not two thousand years later. John too says, *Come!* showing the imminence of the fulfillment. Finally, John ends this Unveiling of Jesus Christ by wishing the favor, or the gift of the Mentality of Separation, to be with all the readers of Adam's race.

What Now?

The question invariably asked after one studies the Book of Revelation and comes to a true, Theistic Preterist understanding of this book and of the so-called "second coming" of Christ is "What now?" We have just read that after the destruction of Jerusalem, there would be a new heaven and a new earth. We have also learned that this new heaven and new earth and new government are merely representative of a new age or dispensation. In this new age we have the new Jerusalem and the fulfillment of all prophecy. So many wonder what we, as Christians, are supposed to be doing today.

We can begin to learn the answer to this question by first looking at how the Jewish doctrine of futurism, whether it be premillennialism, amillennialism, or any other form of futurism, answers this same question. Those who are deceived by these Jewish doctrines are in truth defeatists, for they see the world continue to degenerate into more and more evil around them yet they do nothing about it because the Jew has told them that this is a sign of the impending return of Jesus. So most Judeo so-called Christians today are actually happy that the world has become so evil.

But these same defeatists, when presented with the true, Theistic Preterist point-of-view, persist in asking the true Christian, What Now? What do Separated Christians have today? The answer is very simple: We have all authority and blessing from God our Father to take and rule the world in the authority of Jesus Christ our Master. Just as the first Adam was told to have dominion over the entire earth and everything in it, so too the true Christian of today has the authority both to loose and to bind and the obligation and duty to rule over the earth. The true Christian is not limited to a small portion of the earth, whether that is Jerusalem or Montana, but the true

Christian is to have dominion over the entire earth. As all authority in Heaven and on earth belongs to Jesus Christ, then we, as the very temples in which God dwells, are to act as His instruments to enact His Will on the earth. The Biblical principle is that as it is in Heaven, so also should it be on earth. So the duty of the true Christian is to use his authority in the Government of God to rule and reign over the earth.

This type of stewardship is clearly taught in the New Testament Scriptures. So when men ask the question, What Now?, then it is a sign that they really do not understand the New Testament Scriptures. They do so because they are not true, theistic Christians and therefore fail to understand the continuity of the Government of God through the ages, and they are not willing to take the responsibility of being a Christian and walking worthy of Christ. Most who stumble and falter with such a question find it difficult to understand that the life of Christ, the deliverance of the persuasion once and for all times delivered, set not only a historical precedence but also a legal precedence.

All real Christians will readily admit that the Anointed Nation of the Christian, that is to say, the Restored Republic or Commonwealth of true Christians Israel, which is the true Church of the Anointed on this earth, is not in this present truth and everlasting dispensation under the law of Moses, but that we are rather under the law of Christ. They joyfully admit, according to the Scriptures, that we are not under the administration of the government of Moses, but that One greater than Moses has come and that we are under the administration of God's Government by Christ Jesus.

If the New Testament or Contract of Christ teaches anything, it clearly teaches that Christ has established a new government, a new household, a restored and new Israel and a new Jerusalem in the new creature of His Body Politic and people.

The New Testament clearly teaches that all authority, both of Heaven and of earth, has been delivered to Jesus Christ and to His true Church. The majority of those deceived by Jewish fables, such as premillennialism, fail to comprehend and understand that the deliverance of the complete and finished gospel of Jesus Christ happened in the first century, and that it constitutes a legal precedence for the administration of the Government of God that shall never be revoked. In addition to people's failure to understand the simple meaning of legal precedence, they also willingly refuse to understand the clearly taught authority and responsibility of the Living Church of the Firstborn.

Far too many are deceived by their supposed ability to see the events of the Apocalypse occurring and taking place in their own time and present truth. People have imagined the embodiment of the antichrist to be everyone from Genghis Khan to Napoleon. Even the modern Saddam Hussein has enjoyed this infamous title. Entire denominations have been built upon false interpretations of the Book of the Revelation. Men and women have set dates predicting the so-called second coming of Jesus Christ only to disappoint their followers and manifest themselves as false prophets and liars.

Far too many who would have been Christians have been deceived by the Talmudic Jews into practicing Jewish, Talmudic theology, in looking for a future Jesus instead of the One Who has already come. It is certainly understandable that the Talmudic, mongrel Jews of Palestine who rejected the fair and beautiful Aryan Jesus Christ during His first advent would be those who continue to reject Jesus Christ through the ages, inasmuch as His message was clearly racial and nationalistic and directed only toward the lost sheep of the house of Israel in bringing to fruition the one, restored, Adamic nation.

Moreover, the Bible clearly teaches that the responsibility for the murder of Jesus Christ would be upon the mongrel Judeans and their children who had usurped the Government of God. It is certainly understandable that Christ-hating Jews would today continue to reject Jesus of Nazareth and claim to be looking for another Jesus who would return sometime in the future. The problem with this kind of Jewish theology, of course, is that the New Testament of Jesus Christ did not and does not teach that the Jews would be given any preferential treatment or given the opportunity to believe in Christ two thousand or three thousand years later.

That which distinguishes Theistic Preterism from, let us say, simply historical and/or dispensational preterism, is the fact that we believe that Jesus Christ did return a second time as He promised, on the Day of Pentecost, in that generation. Not only did He promise to return and infuse His people, that is to say, His Church, but He also promised that they and He would be vindicated as the true Anointed Ones within that generation. Therefore, Theistic Preterists believe that Christ did exactly what He said He would do, and that He came in the person of the Holy Spirit or Spirit of Truth, infused His Body Politic with power from on high, and in and through His Political Body He delivered the faith or persuasion of the Christian once and for all times, which included the writing of the Book of Revelation.

Therefore, since Christ's prophecies and predictions are today historical facts and legal precedence for all the ages to come, then it becomes clear that the only people who could possibly be looking for another coming of another Jesus, which of course would be a false Jesus, are the Talmudic Jews who are seeking to deceive Christians and to con them out of their God-given and delivered authority as the true Israel and Government of the Living God.

So again, what true Christians have today is all authority. And what is a true Christian? John tells us in I John 5:19-21 (AST) with these words:

> We know that we are of God, and that the whole world lies in evil. **And we know that the Son of God has come**, and has given to us an understanding that we might know the True One, and we are in the True One, in His Son, Jesus Anointed. This is the true God, and the life everlasting. Little children, guard yourself from idols.

He also tells us in the same book in I John 2:18-20 and 4:3 (AST):

> ...even now, many anti-Anointeds have come to be; from which you know that it is a last hour. They went out from us but they were not of us, for if they were of us, they would have remained with us ... And you have an anointing from the Separated One and you know all. ... And every mentality which does not confess that Jesus has come in flesh is not of God; and this is the anti-Anointed which you heard is coming, and is now already in the world.

So to those who would ask *What Now?*, I would ask: Do you believe the word of John, who wrote under divine and infallible inspiration? Do you believe him when he says that everyone denying that Jesus has come in the flesh is an antichrist? Do you believe him when he says that true Christians know that the Son of God has come? When John wrote those words, he was writing after the Day of Pentecost, and he says in the total context of I John that Christ returned on the Day of Pentecost. My question is simply, Do you believe the Word of God? Or are you deceived by Talmudic Jews and living devils and are you looking for another, Jewish Jesus to return?

How you answer these questions not only will decide your fate but the fate of the majority of the Adamic race. Today is the day of salvation. Repent unto the truth, for Christ died to deliver all authority to His Body Politic. To fail to accept that restored, divine mandate to rule and reign is to tread underfoot the precious blood of Jesus Christ.

Appendix: Prophetic Parallels

Event	Matt.	Mark	Luke
Destruction of the Temple	24:1-2	13:1-2	21:5-6
Not one stone upon another	24:2	13:2	21:6
What will be the sign?	24:3	13:4	21:7
False anointeds to lead many astray	24:4-5	13:5-6	21:8
Wars/rumors of wars	24:6	13:7	21:9
Nation against nation	24:7a	13:8a	21:10
Famines, earthquakes	24:7b	13:8b	21:11
Signs from heaven	–	–	21:11
Believers to be persecuted	24:9a 24:17-20	13:9-11	21:12-15
Good message must be preached to nations	24:14	13:10	–
Believers to be put to death	24:21	13:12	21:16
Believers to be hated because of His authority	24:9b	13:13a	21:17
He who endures will be saved	24:13	13:13b	21:19
Abomination of Desolation	24:15	13:14a	–
Jerusalem surrounded by armies	–	–	21:20
Flee to the mountains	24:16	13:14b	21:21 17:31-33
Days of Vengeance	–	–	21:22a
Fulfillment of all		—	21:22b
Great tribulation	24:21	13:19	21:23
Days to be shortened	24:22	13:22	–
False prophets and anointeds with signs	24:11, 23-25	13:21-23	17:21-23
Coming like lightning	24:27	–	17:24
Carcasses with eagles	24:28	–	17:37

Sun/moon darkened	24:29a	13:24	–
Stars fall from heaven	24:29b	13:25a	–
Powers in the heavens shaken	24:29b	13:25b	21:26b
Sign of the Son of man will appear	24:30	13:26	21:27
Messengers sent out with the trumpet call	24:31a	13:27a	–
The chosen gathered together	24:31b	13:27b	–
Redemption draws near	–	–	21:28
Parable of Fig Tree	24:32-33	13:28-29	21:29-31
Will occur in this generation	13:36 24:34	13:30	21:32
Heaven and earth sooner pass away	24:35	13:31	21:33
No one knows the hour	24:36	13:32	–
Like time of Noah and the Ark	24:37-39	–	17:26-27
Like time of Lot and Sodom	–	–	17:28-30
One taken/one left	24:40-41	–	17:34-36
Stay alert	24:42	13:33	17:34-36
Comes like a thief	24:43-44	–	12:39-40
Like Master returning to slaves	24:45-51	13:34-37	12:41-48
Parable of the ten virgins	25:1-13	–	12:35-38
Parable of the Talents	25:14-30	–	19:11-27
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Endnotes

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[i] When John (19:37) refers to Zechariah 12:10, he quotes only four Greek words: *ouonai eis on echekenthsan* or *They will look at Whom they have pierced*. John does not seek to quote the Septuagint literally, because he uses slightly different wording and changes the first person sense, *They will look at Me*, to the third person, *They will look at whom*. However, the Septuagint has an entirely different sense than both John and the Hebrew Masoretic Text. The verse reads the same in the Seputagint, except for one word, which in the New Testament is translated *they have pierced*. The Septuagint reads *they have mocked*. It is unclear whether the early copy of the Septuagint which John used contained the correct reading that John quoted or whether John corrected his text, being aware of an older textual error on the part of the Septuagint translators, for the difference in the Hebrew *for they have pierced* and *they have mocked* is only a question of reading the Hebrew *r* as *s* when translating. This mistake may not have been made by the earliest translators, but by later correctors who thought the Septuagint was mistaken, perhaps around the 2nd or 3rd century AD. John used a Septuagint from the very early 1st century AD or even as old as the 1st century BC.

Another source for the error may be later scribes who thought that the passage should read *mock* because the New Testament says clearly that the Roman soldiers were *mocking* Jesus. However, John's quotations show that these were not the original words of Zechariah. Thus, the Hebrew of the King James has been used in this instance to show the need of correcting this error in the later Seputagint texts that we have in light of the evidence of John. In light of the entire textual evidence of the Septuagint and New Testament, it should not be assumed that John was quoting Hebrew but rather that the later extant Septuagint manuscripts had been corrupted since the first century AD writing of John.

[ii] For more information on the activities of Balaam at Baal-Peor and this type of compromise, please see *The Racial War At Baal-Peor: A Study in Pornos*.

[iii] See pages 1-4 for more information on the dating of the book of Revelation. See *Christian Separatist Epiphanological and Eschatological*

Teachings for more information on the fact that Christ was at that time ruling and reigning.

[iv] In ancient times, papyrus scrolls were only written upon one side because only one side was suited to writing due to the way papyrus was manufactured. However, in some cases, both sides of the papyrus would be used. This was because of the great cost of papyrus. So if a great deal of information had to be written down, it was not economical to use only one side of the papyrus. Thus when John says here that the scroll was written upon both sides (and also Ezekiel 2:10), it would have implied to the ancient reader that an enormous amount of information existed, so much so, that for economical and practical reasons, both sides of the papyrus scroll had to be used. For more information on this subject, see *The History of the Bible*.

[v] See page 218 regarding Revelation 19:20.

[vi] See pages 158-189 for more information regarding the wound that was healed.

[vii] See also pages 144 and 191 regarding the reign of Augustus Caesar.

[viii] Of course, it is only known for certain that Poppaea was a Jewess by religion. Whether she was physically a mongrel is uncertain; it is certainly possible that one or more of her grandparents might have been an Edomite, but the point is that we cannot historically say which one. However, it is a certainty that she was a Jewess by religion and mentality.

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